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The Outlook of Missions

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VOLUME XVIII

FEBRUARY, 1926

NUMBER 2



SIX OF OUR MISSIONARIES IN JAPAN

Outward Bound



REV. E. WARNER LENTZ, JR.

FOREIGN
MISSION
SERVICE
1926



MRS. PERSIS SCHRAMM LENTZ



OUR OUTGOING MISSIONARIES TO CHINA

BOARD OF FOREIGN MISSIONS
REFORMED CHURCH IN THE UNITED STATES
FIFTEENTH AND RACE STREETS
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The Outlook of Missions

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CONTENTS FOR FEBRUARY

THE QUIET HOUR.....	50
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GENERAL

Looking Forward	51
The Development of Peace Sentiment in Japan.....	52

HOME MISSIONS

One Hundred Years.....	55
One Thousand Church-Building Funds.....	55
The Home Missions Council.....	56
Self-Support in Eleven Years.....	57
Our Hungarian Deaconess in Dayton, Ohio.....	58
Home Mission Day.....	59
Notes	59
Blazing Trails in the Golden West.....	60
Meeting of the Board of Home Missions.....	62
Observations of the Treasurer.....	66
The Crime Wave, and Who is Responsible.....	68

FOREIGN MISSIONS

The Key to Progress in the Kingdom.....	71
Through Japanese Eyes.....	71
The Picture on the Cover Page.....	73
A Tribute to Missionary Lentz.....	73
Doctor Anazawa	75
Coolies	77
Busy Days in Baghdad.....	79
Why Cannot Every Day Be Christmas?.....	80
Activities of Woman's Foreign Mission Groups in North America..	81
Book Reviews	82

WOMAN'S MISSIONARY SOCIETY

Going to the Springs.....	83
Past, Present, Future.....	83
Museum Exhibits and Mission Study.....	84
A Continuing Lincoln Memorial.....	84
Notes	85
From the Rising of the Sun.....	86
The Child of Two Nations.....	88
Celebration of New Year in Japan.....	89
Czech Neighbors	90
Better Giving	91
Literature Chat	92
Looking Ahead with Latin America.....	93
Cardinal Objectives in Mission Band Work.....	94
How They Spent Christmas at Yochow City.....	95

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Call unto Me, and I will answer thee, and show thee great and mighty things
which thou knowest not. —Jeremiah 33:3.

One smile can glorify a day,
One word new life impart:
The least disciple need not say
There are no alms to give away
If love be in the heart!

—PHOEBE CARY.

The Spirit of God in the depth of your
heart makes Jesus Christ a living bright
reality. He fixes your thoughts upon Jesus.
You do not think about the Spirit, you
hardly think about self, but you think much
about your Lord.

My peace I leave with you! Dear Lord, we
humbly pray
For all the peoples of the earth, that they,
In knowledge of Thy love made manifest,
With lasting peace may be forever blest.
May all Thy children, loyal to Thy will,
In deep, harmonious love together dwell,
Thy benediction to the world fulfill,
O grant us love, Thou loving God!

If people have clean hearts, humble minds,
kind and generous sympathies, if they are in
the world to help and to save the world, you
can safely leave them to form their own habits
and organize their own amusements.

We review the past not in order that we
may return to it, but that we may find in what
direction, straight and clear, it points into the
future. —CALVIN COOLIDGE.

When Duty comes a-knocking at your gate,
Welcome him in; for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door.
—EDWIN MARKHAM.

Today the kingdom of God is asking us to
apply its principles to the conduct of our com-
mon life, to make its spirit regnant in politics
and in business, to test our convictions and our
inheritances by its tests, and to subdue every
region of our lives to its imperial concern.

There must be sympathy with God if we
would understand the true significance of
His acts. The more we are united with God,
the higher will be the ethical standard by which
we shall judge our social acts.

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas,
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned!

If our college graduates begin to despise the
word gentlemen and sink to the level of the
crowd in tastes and habits, what hope is there
that we shall not all of us soon become
rowdies? —FREDERICK LYNCH.

The purpose and the effect of my singing,
like that of all great singing, is to fill my fel-
lows with a sentiment of their importance as
moral beings and of the greatness of their
destinies. —JAMES BRANCH CABELL.

Let us, the Children of the Night,
Put off the cloak that hides the scar!
Let us be Children of the Light,
And tell the ages what we are!

—EDWARD ARLINGTON ROBINSON.

Be childlike and trustful in your fellowship
with Christ! Confess your every sin, bring
your every need! Prayer in fellowship with
Jesus cannot be in vain.

—ANDREW MURRAY.

Search, that you may know His will. Accept,
that you may delight in His will. Stand fast
that you may fulfill His will.

—HUBERT BROOKE.

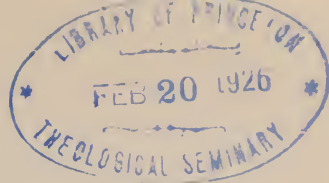
You cannot be defeated in the highest but
by your own consent.

—HENRY CHURCHILL KING.

The Prayer

O GOD, grant us wisdom to use our opportunities aright! May we build on the foundation
which Thou hast provided! Save us from despising or ignoring it! May we see the
glory of a life built on Jesus Christ our Lord! In His Name. Amen.

—JOHN GARDNER.



The Outlook of Missions

VOLUME XVIII

NUMBER 2

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OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

LOOKING FORWARD

THE year 1926 promises to be a memorable one for our church. It is the year of the meeting of the General Synod. Many problems will face the delegates, and all of them we trust will be solved with the high resolve to advance the Kingdom of God. One thing is sure, if we have studied aright the achievements of our Church during the past two hundred years, we will begin to press on to greater results. Jesus is always leading His people into new fields of service. It is only as we follow in His steps that we can really be said to be walking in the light. The Christian life is a march, not a retreat, and it is a *forward* march. Our best hymns urge us on. Our true rest is in moving with the unfolding purposes of God.

Man is made to look forward, with his eyes, to reach forward with his hands and to walk forward with his feet. The whole body, mind and spirit of man is built for progress. He who does not grow in grace, in knowledge, and in favor with God and man, is not imitating the Christ. As the light grows, the soul has got to follow it or live in darkness. This is true also of the Church. "Like a mighty army moves the Church of God." Where this is not the rule, there is stagnation, and in the end, death.

"The fact of the matter is that today there is not any real religious experience for any church or for any Christian man who has not got his heart open to the Kingdom of God in the lands that are across the seas."

Two centuries of work and worship for our Church in the New World! Two centuries of planting of the truths of God in the hearts of our members! Two centuries of growth in the homeland with its thousands of churches and hundreds of thousands of worshippers! And during this period, thank God, our pastors and people have also caught the vision of the millions of souls in foreign lands, and are sending to them the gospel of salvation in Christ.

We may well apply in this year of grace 1926, the words of Benjamin Franklin, to the outlook of the Reformed Church in the coming century. "I know that it is a rising and not a setting sun."

What then, shall we render to God for all His benefits? Awake, hearts, with overflowing praise! Awake, all who know the joys of the Lord and let us follow the gleam with single eyes and steady steps.

FORWARD BE OUR WATCH-WORD!

O most merciful Father, we confess that we have done little to forward thy kingdom in the world, and to advance thy glory! We would humble ourselves before thee for our past neglects, and seek for thy forgiveness. Pardon our shortcomings! Give us greater zeal for thy glory! Make us more ready and more diligent by our prayers, by our alms, and by our examples, to spread abroad the knowledge of thy truth, and to enlarge the boundaries of thy kingdom! May the love of Christ constrain us, and may we do all to thy glory, through Jesus Christ our Lord!—Bishop Walsham How.

THE DEVELOPMENT OF PEACE SENTIMENT IN JAPAN

By Setsuzo Sawada, Esq.

(It has been my rare privilege on several occasions to meet the author of this valuable paper who is counsellor of the Japanese Embassy in Washington, D. C. —A. R. B.)

THE history of the world is in a sense a record of strife among individuals and among nations. At least it abounds in instances of feuds and wars and suggests it to be an eternal truth that life is strife. I must wonder, however, if our life is meant to be a chain of conflicts from beginning to end. It is true indeed that in the ordering of the present world, we are made to continue struggling in one way or another in order to ensure our existence, but it seems to me that struggle is not an end in itself. It is rather a means to an end. We struggle in order to secure what is beyond. What is the end? Surely it is Peace, and peace must be the final goal of human aspirations. We toil and struggle in order to enjoy the rest and happiness which comes therefrom, and this is as true among individuals as among nations.

In order to achieve this end in the field of international affairs, there must be developed an enlightened public opinion for international peace. We live in an age of public opinion. Without its support, no project, however well designed, can be expected to materialize. The progress of the world for peace comes through the enlightenment of opinion, the development of popular will and the establishment of better standards of conduct.

Let us take for example the Conference held three years ago in your National Capital. It marked a great step forward towards the establishment of international peace, and it is safe to say that it will rank high above most of the congresses and conferences which have hitherto met for the advancement of human welfare. In many ways, it achieved an unparalleled success. Such a success was no doubt due in a large measure to the painstaking efforts of your leaders prompted to the high ideals your country holds for the good of humanity; but I must ascribe its

success primarily to the fact that what may be called international public opinion in favor of peace and justice was so well organized at that time that all the parties concerned were able to act throughout the conference in a spirit of conciliation and accommodation for the common weal of all mankind. But for the well organized and enlightened public opinion wishing to make the conference a success, we might not have been able to see the happy results of its labor.

Peace among nations is an international affair. In order to secure it there must be international opinion. The growth of such opinion presupposes the development of public opinion in favor of peace in each individual country composing the family of nations. Each country therefore must cultivate the popular will for peace within its borders in order to ensure the establishment of a lasting peace throughout the world.

In so far as Japan is concerned, I am most happy to be able to say that the popular will for international peace is continuing to develop in the right direction. Indeed, there is a growing body of opinion in Japan, particularly among the rising generation, to denounce narrow and exclusive selfishness, to oppose wanton resort to arms, to condemn aggression and to seek the right adjustment of international questions through good understanding and harmonious co-operation. Japan is ready to join hands with other nations in the prosecution of any further projects looking to the establishment of a lasting peace for the world. This is certainly a very promising tendency. In the interest of international peace, I am truly glad that my country is now on the right track.

Let me explain how such a strong peace sentiment has developed in our midst.

In the first place, Japan has long ago become self-contained in her spirit, first

through Confucianism (an epitome of the agricultural civilization of China which is essentially self-contained and non-aggressive) and later through Buddhism (which came in to reinforce the root-idea of contentment and self-restraint). It is true that we have had two or three wars with other nations since the Meiji restoration, but recourse to these wars was forced upon us by the necessity of safeguarding our national existence. Previous to that restoration, Japan enjoyed unbroken peace for over a period of 300 years, a fact which is unprecedented in the annals of the nations. Since the introduction of Christianity, the religion of peace, and particularly with the rapid development of liberalism in recent years, the peace sentiment innate in our people is being expressed with greater definiteness every year.

In the second place, Japan, like other nations, has learned a lesson from the great war. The war has bequeathed to the world a state of unrest and confusion. Literature, music, art, religion, politics, trade and commerce—all are seething with a new and mysterious life. As Dr. Fosdick says, we have free verse in poetry, we have jazz in music, we have cubism in art, and we have "do as you please" in morals. In this state of great change and confusion, however, we notice one bright spot on the horizon of international politics marked by the increased tendency towards international co-operation. Indeed, never before in the annals of the human race have we had the promise of international co-operation covering so wide a field. Perhaps it is because the great war has left so many of the nations of the world, both conquerors and conquered, in a state of common misery, that international sympathy has been engendered among them and they are now confronted with issues too far-reaching in their effects to be handled adequately by any one or two countries. The new era of international co-operation has thus been ushered in. Such a trend of thought in the world has affected Japan a great deal. She is now convinced that the best way to secure her true and lasting interests is to pursue a constructive policy of peace in harmonious co-operation with

other nations, having always due regard for the rightful position of others as well as of herself.

In the third place, the growth of peace sentiment in our country has been brought about by the constant and ceaseless efforts of those far-sighted people who saw in the establishment of international peace the salvation not only of their fellow-countrymen, but also of humanity at large.

If my memory serves me right, the first peace movement worthy of being mentioned was started in Japan soon after the Russo-Japanese war, some twenty years ago, when the war sentiment was still running, having its headquarters at Brussels and meeting once a year in General Assembly in Europe. Delegates from Japan are sent year after year to this assembly and share responsibility for the peace of the world and the happiness of mankind.

I should like to tell you also about the activities of the other organizations I have mentioned, but time forbids. Suffice it for me to say on this occasion that through the activities of these organizations, the peace sentiment and the desire for co-operation with the other nations have become more pronounced among our countrymen in recent years.

Dr. Nitobe, one of the Assistant Secretaries General at the headquarters of the League of Nations at Geneva, returned to Japan last December and stayed there until February this year. During his sojourn of three months, he was asked to speak about the league and its activities at 150 different places, including the Imperial Palace, where Their Highnesses the Prince Regent and the Princess listened to his discourse about the league. One day when I went with Dr. Nitobe to Waseda University, for a lecture on the Peace Protocol, formulated at the General Assembly of the League last September, about three thousand students came to listen to our addresses notwithstanding the fact that it happened to be the week of their final examinations.

Previous to the opening of the Washington Conference, Mr. Y. Ozaki, a veteran member of our House of Representatives and a champion of liberalism,

went on a tour throughout the country, lecturing on the question of disarmament. He was warmly received everywhere and thousands of persons came to hear him. He is a past master in the art of speaking in public and occupies a prominent place in the field of home politics. It is no wonder, therefore, that crowds of people gathered to greet him wherever he went, but they were anxious at the same time to hear what such a leader of thought would say on such a great problem of the day. At any rate, his lecture gained such popularity that the proceeds from the sale of admission tickets not only covered all the expenses required for this tour—which extended over nearly two months—but enabled him to bring back to Tokyo a couple of thousand yen; which, I am told, he gave to the funds of the National Disarmament Association. There is no lecturer within my knowledge who has ever made such a profitable journey in Japan. Twenty years ago it was considered out of place to speak about peace in public, but today it has become a profitable business to do so. These instances will show you at least which way the wind is blowing.

Mention must be made in this connection of the fact that the popular will thus roused in favor of international peace and co-operation is being expressed in the policy of the country. It was in response to the demand of the times for international peace and co-operation that Japan joined the League of Nations and the other international institutions which were brought into existence in its train. I mention the International Court of Justice and the International Labor Congress. Again it was entirely in pursuance of the policy of international peace and co-operation that Japan participated in that memorable Conference on the Limitation of Armaments held three years ago in the capital of this country.

It is only fair to add that she has carried out all the obligations which she undertook in the treaties then made. As regards China, Japan is now pursuing a policy which is in full accord with the spirit of the Washington Pact. In spite

of all sorts of things said about our attitude towards that country, Japan is following consistently the policy of non-interference in the domestic affairs of China. This statement was well substantiated on the occasion of the unfortunate warfare which broke out last year between the factions led by Mukden and Chihli, and also in the present disturbance in that country. Towards the United States Japan is pursuing no different policy. She is determined to be fair and conciliatory in all her dealings with this country and to live in peace with you for all time.

These are some instances in which the growth of peace sentiment in our country is reflected in the policy of the Government. With the coming into force of the New Election Act (which is supposed to enfranchise 8,000,000 men and increase the number of voters from 4,000,000 to 14,000,000), I feel sure that the popular will in favor of international peace will come to see its further growth and our country will be able to pursue its policy of constructive peace with even greater facility.

Japan, like other nations, has made mistakes in the past and she is not without blemishes, yet she is not slow to correct her errors and is keen to make the most of opportunities presenting themselves to her. As far as she can see, she is convinced that the present opportunity is worthy of the best that is in her and is prepared to shape her conduct in a manner in keeping with the mighty progress of the world and the demand of the times for peaceful co-operation among nations. I say again a very promising tendency is thus being developed in our country; she is on the right track.

In conclusion, let me express the hope that in full appreciation of this promising tendency in our country, the people of all civilized countries will join hands together, not only in improving friendly relations between nations, but in securing for humanity at large the reign of a lasting peace throughout the world, which, I take it, is the ideal for all mankind.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

ONE HUNDRED YEARS

THE year 1926 marks the One Hundredth Anniversary of the organized Home Mission work of the Reformed Church. On September 28th, 1826, "the American Missionary Society of the German Reformed Church" was organized, in the city of Frederick, Maryland. Any person on payment of one dollar or more was entitled to membership. Out of this number of contributors there was elected annually a Board of Missions composed of twenty-four persons. To this Board was committed also the work of beneficiary education and the publication interests of the church. A number of local auxiliary societies composed of women were organized and the Synod directed that all the Classes should do likewise. This was the crude beginning of organized Home Mission work in the Reformed Church. The One Hundredth Anniversary of this movement will be

duly celebrated during this current year. The General Synod, meeting in May, will be asked to recognize it in a special way. The Classes, which will meet in the Spring, will give it consideration. The Summer Missionary Conferences will be speaking of it. The Synods, next Fall, will dwell on it. There is to be an intensive celebration from September 28th to November, reaching its climax on Home Mission Day. The offering on Home Mission Day, the second Sunday in November of this year, is to go into a special Centennial Fund in order to supplement some of the amounts which the Forward Movement failed to supply. Let the year 1926 be a great Home Mission year for the Reformed Church. These one hundred years of history should teach us many lessons and should inspire us to go forth into the future with new zeal and earnest expectation.

ONE THOUSAND CHURCH-BUILDING FUNDS

ON the 13th day of January, 1926, the Board of Home Missions enrolled the One Thousandth Church-building Fund. This is known as "The Rev. A. C. Whitmer Memorial Church-building Fund of \$25,000." Several years ago, on two successive Home Mission Days, the offerings were devoted to this Memorial Fund. It took two years to raise the full amount. The officers of the Board were instructed to enroll the Fund as the *One Thousandth Fund* as soon as that number was reached. We have now attained it, and it gives us more than ordinary pleasure to announce to the Church that one thousand Church-building Funds have been enrolled.

These Funds had their beginning in the year 1886 in the mind of Superintendent A. C. Whitmer, who had just entered upon office. Immediately they became

popular throughout the church and there were Funds of many descriptions given over to the Board. Some came as memorials; some were stored away in wills; some in appreciation of service of pastors; some from the Catechumens; some from the elders. Each one of the Funds bears a distinct name and all of them are invested in Mission properties. There are Loan Funds and Gift Funds. The Gift Funds are given as outright gifts to Missions, and the Loan Funds are secured by approved security so that they will be kept intact throughout all time. No one can tell the amount of good which these Funds have accomplished. They have enabled the Board to build churches for its Missions. They have encouraged struggling congregations. They have made it possible to establish Missions in places where it would have

been otherwise impossible. It took forty years to raise one thousand of these Funds. The next one thousand ought to be secured in far less time.

While the original amount was \$500, and most of the Funds represent that sum, the Funds of the future ought to be of much larger value. Not until we have Funds of the value \$1,000, \$5,000 or \$10,000 each will we be satisfied.

There are a number of Church-building Funds in process of completion on the records of the Board. Some of them only lack a small amount for completion. These should be paid up in full at the earliest moment. This would enable the Board to enroll them as completed Funds and would make a good start on the second one thousand Funds.

THE HOME MISSIONS COUNCIL

The annual meeting of the Home Missions Council was held at St. Louis, Mo., January 21st-25th. The Board of Home Missions was represented by Superintendent Rev. John C. Horning, D. D., Treasurer J. S. Wise, Rural Field Worker Mr. Ralph S. Adams. Mr. Adams served as Recording Secretary. Treasurer Wise, as Chairman of the Committee on Church Building, presented an interesting report.

The Council of Women for Home Missions met at the same time in St. Louis. A number of joint sessions were

held when matters of mutual interest were discussed.

The meeting this year took on the nature of a conference, rather than of an inspirational gathering. The slogan of the meeting was: "Facing the Facts and Facing the Future." It has become more and more apparent to those who study the Home Mission problems that only by united, co-operative effort on the part of all Protestant denominations can the Home Missions task be effectively performed.



REFORMED CHURCH AND PARSONAGE, TAMMS, ILLINOIS

SELF-SUPPORT IN ELEVEN YEARS

TAMMS is a railroad town of eight hundred to one thousand people in that Southern region of Illinois which is known as "Egypt," about twenty miles north of Cairo. It takes its beginning from the establishment of railroad yards by the Mobile and Ohio road and later a division point at this place where two railroads cross.

It bears the name Tamms, taken from the man who out of an inheritance of large acreage made concessions of land to the railroad. He established a wet and wide-open town that centered in his Silver Moon saloon, where gambling and drunken brawls prevailed. He dominated the development of the town, and his henchmen sat in seats of authority. He died some years ago at the age of thirty-four, the outcome of such a career.

One Sunday afternoon some thirteen years ago we landed in Tamms after having supplied our church at Mill Creek, some eight miles north, in the morning. The Mill Creek people are largely descendants of migrants from North Carolina of a hundred years ago. A fine Christian gentleman of Tamms, known to all as Grandpa Van Sickles, conducted a small Sunday School in the school house. At his solicitation and that of a Reformed family we arranged to hold services that evening. The word was passed around and the school bell was rung and the school room was well filled with people. This was the first preaching service held in the town for nine months. The Sunday night preceding a man was killed in the Silver Moon and nothing was ever done about it.

Under the direction of our Board of Home Missions, Student E. H. Guinther worked in the Sunday School and held preaching services during the following Summer. In December of 1912, a congregation with 28 charter members was organized by the Committee of Illinois Classis, and the following Spring Rev. E. H. Guinther, upon his graduation from McCormick Theological Seminary, became the pastor. After serving for about one year he gave up the work to

become a missionary in our North Japan field.

With the aid of \$500 from our Board of Home Missions the congregation erected a chapel, and later a parsonage and about one year ago the building was enlarged to accommodate the growing Sunday School and congregation, which now numbers over a hundred members. Some of these railroad men, rough in exterior, have become stalwart members and officers. The consistory is made up of one of the finest groups of men, vitally interested in the work of the church in the community.

Through the ministry of succeeding pastors, Revs. L. L. Leh, D. A. Sellers, W. H. Shults and L. S. Hegnauer, although with interims between pastorates, this congregation has steadily grown in substantial membership and in spiritual and moral influence in the community. It has been and is continuing to be a veritable leaven of righteousness, creating and sustaining a sentiment and standard of sober and lawful living. It has been the one direct agent through pastors and members in reforming the lives of men and through these new-born lives in bettering and brightening homes. The influence of the Silver Moon saloon has waned in the presence of this leaven for righteousness, although not a vanishing factor. Such agencies through their varied workings and other veiled activities die hard. But withal the church in its effect on the whole community through these years is more noticeable than in larger and more complex communities.

Under the leadership of Rev. L. S. Hegnauer, now changing pastorates, this mission became self-supporting in July, 1924. During this last year as a mission the net gain in membership was 33. The contributions of the members for all causes was over \$25 per capita.

This is a demonstration of successful mission work in the West. This is the youngest mission in the West and it has gained its maturity.

JOHN C. HORNING.

OUR HUNGARIAN DEACONESS IN DAYTON, OHIO

WE take great pleasure in sharing with our readers a letter recently received from our youngest Deaconess, Miss Julia Olah, who is working in the Hungarian Reformed Mission at Dayton, Ohio, of which Rev. John Azary is the pastor. Miss Olah comes from our Hungarian Reformed Church in Lorain, Ohio, and received her training in the Philadelphia Training School for Christian Workers. She writes as follows:

"I can hardly realize that it is six months today since I started my full time service for my Lord. Time has flown on wings so rapidly that I can hardly give account of my work. Dayton is a beautiful little city. It has beautiful quiet spots where one might go to commune alone with God when discouraged. But the most beautiful spots are the homes where one finds true Christian friends. There are many such spots in the American and Hungarian congregations.

"I visit the homes of our active and inactive church members. These visits make of me a very patient girl. Such trivial excuses as some people love to give! The most interesting thing about it is that it all shows self-love, so I try to show the people Jesus Christ, for if they learn to love Him really and truly they will not think of themselves—only of Jesus Christ and His interests.

"I love to visit the sick. It is not as depressing as one would think. They tell of their troubles in detail, but it is encouraging to note that they feel especially close to God at such time, and they truly pray 'Thy will be done.'

"My Sundays are as full as they can be. Sunday School, at 9 A. M., is well attended, but we are making an effort to increase the attendance. We are also trying to change our teaching methods and to have a strong, well-educated Christian teaching force. We are trying hard to find the most consecrated young folks in order that we may begin a good Teachers' Training Class. Now we gather together on Thursdays and go over the lessons thoroughly for the coming

Sunday. From 10 A. M. to 11:30 A. M. on Sundays we have church services. From 3 P. M. to 4 P. M. I have a Sunday School in North Dayton. We hold it in a large hall. The whole place is most interesting. It is a little community by itself—just two streets of homes, all built alike, so that I can find my way to a home only by counting the number of doors from the corner. Because these people are so segregated they become alike. Bad influences become very strong and it is evident that Christ is needed in that locality. I had wonderful response, but before I could build a firm foundation certain influences were brought to bear preventing many of the people from attending. However, I now have a class of twenty.

"We have a nice G. M. G. We hope



MISS JULIA OLAH

to make it a one hundred per cent society. It is hard to make a strong beginning for this is quite new in our Hungarian communities. Our Christian Endeavor is one of the largest ones among the Magyar churches. I am happy to report that

these young people definitely feel the love of God and offer thanks unto Him by giving service. They attend all church meetings and as a rule are anxious to help.

"All in all I am very happy in Dayton."

HOME MISSION DAY

The second Sunday in November is set apart in the Reformed Church as Home Mission Day, when Sunday Schools and congregations are requested to bring some phase of our Home Mission work to the attention of young and old alike. Last November the Northwest, with its vast and varied Home Mission opportunities, claimed our consideration. An earnest appeal was made for a large offering on that day. Three months have passed and the returns to date are disappointingly small. Many of the congregations either

did not observe the Day or have failed to send in their offering. Some of the little, struggling Missions in the Northwest, particularly in Canada, to whom substantial aid had been promised, will have to share in the disappointment which the Board itself feels. If any congregations or Sunday Schools have taken a special offering on that day and have not yet forwarded it to the Board of Home Missions, they are requested to do so immediately in order that the funds may be applied to the Missions for which they were gathered.

NOTES

Rev. C. E. Hess has opened a new Mission work at Bellerose, Long Island, New York. A dwelling has been purchased in which the work is conducted and where the pastor and his family reside.

* * *

On account of the illness of the Rev. Gustav VonGruening, the pulpit of our First Reformed Mission in Los Angeles, California, is being supplied by Superintendent E. F. Evemeyer. This Mission is contemplating to build a new church during the coming Summer on the new site recently procured at 38th and Hope Streets.

* * *

At the annual meeting of the Hungarian Reformed Mission at McKeesport, Pa., the pastor, Rev. J. Melegh, presented a splendid report, showing that the year just passed was one of the most successful both as to the membership and the spirit of the people. In connection with the church there is a Sunday School, a Children's Club, a Young People's Society, a Ladies' Association, an Orchestra and a Singing Society, all of which are working most satisfactorily,

supporting the work of the congregation, many charitable institutions and aiding the poor. The financial results of the past year were most gratifying. The total income of the church, including its organizations, was \$10,750.66, with expenditures of \$8,790.78, leaving a balance of \$1,958.88.

* * *

One of the reports coming from the Indian School at Neillsville, Wisconsin, informs us that they have about enough flour to last the rest of the school year, but that the cabbages are all frozen in that community, and they can't buy any at all. Potatoes were 91 cents per bushel this year, whereas last year they were only 25 cents per bushel. There has been a great deal of sickness in the school, but it now seems to be letting up. There are only seven in bed at present.

OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month.

BLAZING TRAILS IN THE GOLDEN WEST

Florence C. Evemeyer

WHEN you think of the Great West you visualize vast expanses of plains, of majestic mountains and noble rivers. You see pioneers crossing these magnificent distances in covered wagons plodding in patience many a weary day, but there is ever the burning light in their eyes to be found in folk capable of adventure. It is the light of expectancy. It is the confidence of final victory. It is courage, the conquest spirit of courage, that enables them to overcome loneliness, disappointment, misunderstanding; that soothes the aches of heart, that can bear all things, because it sees things—a gleam and a goal!

The caravans of the covered wagon have passed into history, but pioneering is still on in the West. Coming out of the old colonial East where one's fathers lived, fought and died to make this nation, it was indeed thrilling to find one's self suddenly a pioneer in the land of the padres. God prepared us for the great change by giving us the chance to sense the vastness of the earth in foreign travels before He asked us to come to the gigantic American West. Even then it was a bit difficult to realize that this overwhelmingly big section of the country was now our "parish." As the situation was sized, there was much thinking to do, for the Church was depending on our judgments.

Just a few times there was an unwelcome visitor or two, but one important day we chartered a Pacific freighter and arranged with them to take old Uncle Doubt and Auntie Loneliness way out to sea and let them down for a visit in Davy Jones' Locker. They never came back.

The first trail blazed was that of creating the American-born Japanese young people into a conscious unit. A Young People's Society was organized in November, 1922. This was a very pleasant, but difficult piece of work. I love to remember how happy the pastor and all of us were the first time we saw them assembled as an organized group. It

was a great joy to train them in conducting a meeting, how to do committee work, to preside over business sessions, getting parliamentary law, discussing the questions of life that interested them, going to college, and then that sacred task of teaching them how to pray. Some of my sweetest memories shall be of these lads and lassies, as we dreamed dreams together.

Most of this "Second Generation" have never seen Japan. Their homes are entrenched in Japanese thought and action; in Public School and all other life the influence is American. Thus they are torn by two very opposite standards of life. They are mainly of High School age, and this is the hardest time for any boy or girl to make adjustment to life; so you readily see what a truly hard conflict these young people have. They are pioneers in the real sense.

This generation is blazing a trail for future generations to build upon and, in my mind, is one of the gravest responsibilities under the American flag, for they are citizens. What these American-born Japanese become, helps or hinders our nation. If they are grounded and guided right, now, great gains come to them and to us. Ministers discuss the "Second Generation" most eloquently in all their meetings, but the older Japanese feel helpless before this American brand of Japanese. The young people realize that, if they are to be incorporated in our real life, they must grasp our ideals. The solution of the problem seems to lie in the development of leaders within their own group.

The first president of the society—Edward Saito—has finished High School and is planning to enter Stanford University and later to take medical training. I know the young people in the East will wish success to him in his undertakings and to all the others who look forward to making the most of life.

On September 8, another new trail was blazed, another dream came true. For

the past three years we have talked of sending some of the young folks from our Missions, east to our Reformed institutions. When the Overland Limited pulled out of Oakland bearing Stella Sato across the continent to Philadelphia for Ursinus College, history was made. The first Japanese girl from a Reformed Church in the United States went to one of our Church institutions. God bless her! Will you all help her to realize America's best?

She is one of my "children." On that same train East with Stella was Mr. Hady of the Lancaster Seminary who has spent the summer in Los Angeles ministering to his Hungarian countrymen of whom there are 6,000. A letter from Miss Sato today tells of their meeting on the train and how much pleasure Mr. Hady gave them with his beautiful violin playing which we all had the pleasure of enjoying this summer.

The next call to blaze a trail came in an invitation to plan a program for young women for the new Mills College Missionary Conference this past June. Dotted across this continent are interdenominational Women's and Young Women's conferences—from Northfield, Mass., to Oakland, Cal. This one was planned with a view to girls.

Mills College is the oldest women's college on the Pacific Coast. The campus and buildings compare favorably with the classical appointments of New England schools, and to my delighted eyes stands unique in some special features. Dr. Reinhardt, the brilliant president, is the President of the Women's College Association of the United States. Through this conference I met some of the best leaders of California; but most charming was the glorious army of four hundred girls that came in response to our first call for the Mills College Conference.

Jack London's daughter was among these girls. A young woman in Hindu dress was brought to the Speaker's table the night of the opening dinner—it was a girl who had been one of my hostesses in Lucknow, India, at Isabella Thoburn College. There were three Catholic American Indian girls, two cultured

Filipinos, one of them Catholic, a few Mexicans, Portuguese, Italians, among the rank and file of bright-eyed Americans from High School and Colleges, offices and homes.

We pored over the trails on paper at our desks, wrote many letters, made three trips each of a thousand miles, then came the great day when we pioneered. What splendid results we had and what volumes I read from the sweet, vigorous life entrusted to my guidance as Director of Young Women. But I was the only Reformed person among those hundreds. I used my opportunity to place our Church in the family of denominations.

Coming from Mills' College in June, five hundred miles from Oakland to Pasadena, preparation for Idyllwild Pines was in order at once. To meet my engagements there it was necessary to prepare one address daily for two weeks. What is Idyllwild? Why, of course you could not know, for this is a brand new thing, too. The Southern California Council for Religious Education (Mark Twain would say, "that's a word you could get in on and ride all day") had fourteen hundred acres of land donated to them way up in cloudland, 5,500 feet above sea level for an Older Boys and Older Girls' Camp. Everything was in the beginning; all brought the pioneer spirit to this wondrous Nature place.

The Reformed Church blazed another new trail. Four girls from my Bible Class in the Los Angeles Mission accompanied me; and Mr. Marvin Biederman, president of our class, starred at the Older Boys' Camp. Two of our girls wrote winning songs in a contest, another was secretary to the General Secretary. Here we took our place among the girls and boys of all other denominations.

For the first time in the history of California, Reformed young people were in the "game" of pioneering on this broad scale. This, too, is a worthwhile tale, but suffice it to say that every person in attendance, this pioneer year, goes down in history—names of students enrolled and faculty are perpetuated on bronze tablets—the boys on the giant

Inspiration Pine Tree, the girls on the Fountain. I am so happy to tell you there are seven Reformed names among those trail blazers.

Again and again the young people in the First Reformed Church of Los Angeles (the little mission church from which we expect to build so much in time) challenged the writer to organize them and be their leader. There were then three, today we have twenty. It's truly wonderful to pioneer; but think of the courage exhibited by these young people in assuming their share of responsibility to establish the Reformed Church here in the great city of Los Angeles. There are other young people in mission churches, but none who stand in a real home mission field of the mighty west like the youth of our Reformed missions at Sherman, Los Angeles, San Francisco and Portland. We want our denomination to take a self-respecting stand among denominations to do her honorable share in the evangelization of the West, so that in turn we may add strength to our Church-at-large to do her duty in the world.

Miss Catherine Miller, Young People's Secretary, paid us a visit this summer and linked up these youth of our faith with those in our Denomination as a whole. Miss Miller can see across the United States. She inspired our young

people and we want her to come again. She is helping us by asking you to do things for us. For this we thank her and all who will send their home mission special offerings to help pay for the lot and build the Church.

The hard things of the world are waiting to be done by the young people. Youth has vision. When Michael Angelo was about to begin on his famous "David," he stood before a raw, uncut block of marble. But he saw something. He began to chisel; chip by chip, he cut away the marble, while they who looked on saw nothing and wondered. With understanding patience he hammered away until form began to appear. Finally the head was discernible, then features, expression was wrought, and lo, the famous "David"! So it is with the trail blazers, we must have fire in our eyes and hearts, and see something on which our eyes are riveted and toward which our intelligence is directed. Instead of belonging to the Mid-West Synod way over in Illinois we look forward to the day of a California Classis and a Synod of the Pacific.

Will the young people help us build a nation-wide Church? Will you build a trail of bounty to help us in our building?

Pasadena, Cal.

MEETING OF THE BOARD OF HOME MISSIONS

PARTICULARLY forward-looking was the semi-annual meeting of the Board of Home Missions, which was held Thursday evening, January 7th and all day of Friday, January 8th. Matters of policy, the budget, the redistricting of the present departments, the creation of new Departments, the disposition of the Immigrant Department, the Centennial Celebration of the Board, the report to General Synod, were some of the larger issues which were discussed freely and at length. The Executive Committee of the Board met at 2.30 on Thursday afternoon and disposed of much of the routine business of the Board.

The following resignations were received:

Rev. W. S. Fisher, Larimer, Pa., November 15, 1925.

Rev. A. M. Schaffner, Ellwood City, Pa., February 28, 1926.

Rev. H. G. Maeder, Fern Rock, Philadelphia, December 31, 1925.

Rev. H. L. V. Shinn, Kansas City, Mo., February 28, 1926.

Rev. L. S. Hegnauer, Tamms, Ill., December 31, 1925.

Rev. N. Varkonyi, Flint, Michigan, December 31, 1925.

Rev. Alex Radacsy, Drakes-Congo, December 31, 1925.

Rev. William Diehm, Wabasha, Minn., February 28, 1926.

Rev. L. C. Minstermann, Florence, Ind., November 30, 1925.

The following were commissioned as Missionaries under the Board of Home Missions: Rev. J. Wallace Neville, Grace, Buffalo, N. Y.; Rev. William O. Wolford, Palmerton, Pa.; Rev. A. M. Schaffner, Plymouth, Pa.; Rev. E. G. Pfeiffer, Greenwood, Wisconsin; Rev. L. S. Hegnauer, Third, Chicago, Ill.; Rev. L. C. Minstermann, Trinity, Indianapolis, Ind.; Rev. H. J. Miller, Ohmer Park, Dayton, Ohio.

The resignation of Miss Edna Vickstrom from the Japanese Mission, Los Angeles, California and the appointment of Miss Marion Shaley to take her place, were reported. Rev. Charles Krivulka was appointed as Assistant to Rev. Mr. Bogar, of Toledo, Ohio, and Rev. Stephen Bessemer was appointed as Assistant to Rev. Ernest Komjathy, Bridgeport, Conn., both until June 30th, 1926. A Social Worker was likewise granted to Rev. Mr. Urban, Buffalo, N. Y.

An interesting report was presented of a Hungarian Conference which will be held at Heidelberg University, Tiffin, Ohio, June 21-25, to which will be invited all the Hungarian pastors and their wives, teachers, assistants, deaconesses and students. Extensive plans are being made and this promises to be a very worth-while gathering.

Dr. Schaeffer reported on his recent visit to the Pacific Coast in the interests particularly of the Japanese work. Rev. Mr. Mori resigned the pastorate of the Japanese Reformed Church in San Francisco and Rev. S. Kowta has become his successor. This church has become self-supporting so far as receiving contributions from the Board is concerned. However, the Board owns all the property and a certain amount of supervision will be given. Upon Dr. Schaeffer's recommendation, Rev. Mr. Mori was appointed as a Missionary-at-large for one year, with the particular duty of starting a new work in Phoenix, Arizona, where there is a large colony of Japanese who are without religious services.

The following Churches were given aid in various ways: Williard, Akron, O.; East Market St., Akron, O.; Carrollton

Avenue, Indianapolis, Ind.; Lenoir, N. C.; State College, Pa.; Ohmer Park, Dayton, Ohio; Thomasville, N. C.; Kansas City, Mo.; Butler, Pa.; Braddock, Pa. The building project for the new Mission at Glenside, Philadelphia, was approved, as was also the purchase of a dwelling at Bellerose, Long Island, New York, where work is being carried on by Rev. C. E. Hess.

Dr. Schaeffer presented his report as General Secretary, telling of his many-sided activities during the past quarter, also giving an account of the work done in the various Departments as follows:

In the *Department of the East*, Superintendent Mullan during the quarter visited 31 Mission congregations and had contacts with 66 pastors and elders of the Missions in his Department. He also visited 15 churches of self-supporting charges. At the meeting of the Eastern Synod he held a half-day conference with Missionaries and elders. Twenty pastors and eleven elders representing 22 of the 28 Mission charges of the Synod, were in attendance. He makes reference to the possibilities of starting new Missions in or around Harrisburg and other sections to which his attention has been directed. Two of the Missions are being surveyed for the purpose of determining more definitely by the time of the annual meeting what is the situation in them as mission fields. St. Andrew's, Philadelphia, will receive a similar study. The community is fast becoming a foreign, and, to a large extent, Catholic, community. A deaconess has been sent to this Mission in the person of Miss Dorothy Hatfield, who is making a survey.

Superintendent Horning, for the *Department of the West*, speaks about the vacancies that have been created at Kansas City and Tamms, Ill. He speaks of the building operations which are going on in his Department at Indianapolis and East Market, Akron. In Indianapolis the Mission has purchased a house next to the Church. In Grace Church, Chicago, they have let a contract for a parsonage and at St. Joseph and at Gary they are planning to secure parsonages in the near future. Superintendent Horning made a careful comparative study of the

Reformed Churches in Kansas from 1908 to 1923. He finds that the Missions there have gained in this period 153 members, but that there has been no new Mission work started in these 15 years in that State. The giving of the members of the Missions in 1908 was \$11.88 per member, whereas in 1923 it averaged \$24.89, or an increase of 109%.

Superintendent Evemeyer for the *Department of the Pacific Coast*, calls attention to the illness of our Missionary in Los Angeles, Rev. Gustav Von Gruening, and the necessity of the Superintendent carrying on the work in the First Church for the time being. Trinity, Sherman, is ready to break ground for its new building in February. He calls attention to the desirability of having a parish worker for Trinity Church.

Superintendent Bolliger for the *Department of the Northwest* speaks of his strenuous labors during the past quarter. He has made extensive trips within the area of his Department and has presented the work in Mission churches and also in self-supporting congregations. He is calling attention to the relation which exists between our Indian Mission at Black River Falls, Wisconsin, and the Winnebago Indian Mission at Winnebago, Nebraska, 25 miles from Sioux City. This latter Mission is conducted by the Reformed Church in America. The Nebraska Reservation, however, is slowly breaking up and many of the families are going back to Black River Falls, which will make it necessary to provide added facilities to take care of these people, especially their children, in the school work. Supt. Bolliger has kept himself very busy in bringing the work of his Department before the Church at large. He prepared many articles for the Church papers and assisted greatly in the preparation of the Home Mission Day program.

In the *Church-building Department*, Superintendent Wise reports that the 17th Avenue Community Church, Denver, Colo., has finished the first improvements and are now ready to begin on the new front. The basement of the First Church, Winston-Salem, N. C., was fin-

ished and in use on January 3rd. East Market Street, Akron, and St. Mark's, Baltimore, are nearing completion. The architects are working on plans for Alliance, Lima, Calvary, Bethlehem; 2nd, Lexington; Burlington, State College, Lewistown, Los Angeles, Sherman, and others. Ground was broken for new buildings at Grace, Toledo; St. Peter's, Lancaster. The temporary chapel for the Hungarian work at Fairfield, Conn., was dedicated on November 15th. The Carrolton Avenue Mission, Indianapolis, is under roof. During the Quarter five Church-building Funds of \$500 each were enrolled.

Student Work. The Board is greatly interested in its work among students in certain centers where educational institutions are located. This is especially the case in Philadelphia, principally in connection with the University of Pennsylvania. Rev. Mr. Ranck is our student pastor and he is doing a splendid piece of work, co-operating principally with the Y. M. C. A. The Y. M. C. A. has never had its own building. It occupied rented quarters. There is a movement on now to erect a suitable Y. M. C. A. building, the total cost, including ground and equipment and maintenance for three years will be \$750,000. A committee has been created, of which Dr. Hugh M. Miller is the chairman, with a view of co-operating in raising the \$750,000, in and around Philadelphia.

Other student work is being conducted by Rev. E. H. Romig at State College, Pa., and by Rev. E. H. Vornholt, at Madison, Wisconsin.

Professor Toth in making a report on his work among the Hungarian students in the three institutions at Lancaster, stated that there are at present 16 students in attendance; 5 in the Seminary, 9 in the College and two in the Academy. The number of students studying for the ministry is 7. This is the fourth year of this Hungarian Student work in Lancaster, and by this time the thing has passed its experimental stage. Professor Toth reports that all the deficits of the Hungarian students will be paid by the end of the school year. The congregations, societies and individuals among

Hungarians have pledged \$2,000 annually for this work.

Dr. Land for our *Harbor Mission* is reporting that he has just finished twenty years of service under the Board as Harbor Missionary. He feels that conditions have greatly changed within the past few years and that the time for the disposing of the Hudson House has actually come. He suggests that if we can get a suitable price, as we already have had several offers, we ought to sell the Hudson House and then rent an office somewhere near some respectable hotel where people could be accommodated who come there for a night or two.

For the *Commission on Social Service and Rural Work*, Secretary J. M. Mullan presented a most interesting report, giving a short history of the way in which this work has been carried on since 1914. It has a three-fold program: Educational, Organization and Field Activities. The first includes literature, of which quite a number of leaflets have been produced, also special numbers of church papers, as well as articles for publication and a department in THE OUTLOOK OF MISSIONS. Then there has been co-operation with the Educational Department of the Publication and Sunday School Board and with the General Synod's Commission on Liturgies; also communications have gone to Classical and Synodical Committees and there has been a promotion of projects such as Local Prison and Recreation, as well as correspondence with pastors, committees and inquirers. Under Organization, Committees on Social Service and Rural Work in the Synods and Classes have been secured and kept intact. Under Field Activities two self-supporting churches, namely, Trinity, Collegeville, and St. Peter's, Punxsutawney, have been helped in their building projects in order to enable them to discharge more adequately our denominational responsibility in their respective communities and render a better community service. A social equipment was provided for the Mission at Winchester, Va., which after several years of experience confirms the policy followed by the results secured. The Rural Program may be outlined as follows: Seminary Train-

ing, Summer Schools, Illustrated Lectures, Bulletin Service, Rural Church Worker, Regular Church papers, Rural Implications of the Sunday School lesson, Demonstration Parish, Essay Contest, Summer Surveys, Missionary Conferences, Institutes, Public Addresses, Conferences and Correspondence.

Dr. Schaeffer also reported officially to the Board the death of Rev. D. A. Souders, D. D., Superintendent of the Immigrant Department, which took place on December 11th, 1925. ON MOTION, the Board adopted the following resolutions:

"WHEREAS, since our last meeting, the Rev. David A. Souders, D. D., was called to his eternal reward, the following Resolutions are offered to be placed on our Minutes:

RESOLVED, That we hereby express the high esteem in which our Brother was held by the members of the Board of Home Missions and by all who knew him. That he was sincere, earnest and devoted is recognized by all. He had a great passion for his work, a strong faith in God and an earnest desire to perform his part in establishing the Kingdom of God upon earth.

RESOLVED, That we record our sense of loss because of his going from us. Through the many years that he served as Superintendent of the Immigrant Department the Board came to depend upon him for information and recommendations. We miss him greatly and we feel the vacancy keenly. Because of his fine brotherly spirit and attitude, we miss his geniality amongst us.

RESOLVED; That we express the satisfaction that steals over us when we compare the sorrow we feel because of our loss, with the gain that must have come to him, for "Blessed are they who die in the Lord." For him to live was Christ and to die was gain.

RESOLVED, That we communicate the sentiments herein contained to the widow and her sons, assuring them that while theirs is the deepest sorrow, there are others who sorrow with them."

The Board of Home Missions decided that until the annual meeting of the Board in July, the Immigrant Depart-

ment should remain intact, and that the work should be supervised by the General Secretary, with such assistance from the Presidents of the three Hungarian Classes as might be deemed necessary or advisable.

It was decided that the Home Mission Day Offering for 1926 should be in the nature of a Centennial Fund, for the Church-building Department, to be used

to supplement the Forward Movement. Home Mission Day will be the culmination of the Centennial Celebration of the Board which will be intensified from September 28th to Home Mission Day.

The quarterly meeting of the Executive Committee will be held at Headquarters, Philadelphia, on April 13th, 1926, at 9 A. M.

B. Y. S.

OBSERVATIONS OF THE TREASURER

J. S. WISE

SOME time ago the *Reformed Church Messenger* published a number of very interesting letters. Pastors wrote on the subject "If I Were a Layman" and laymen wrote on "If I Were a Pastor." Many of the expressions were quite refreshing. I was tempted to enter into the discussion, but was somewhat averse to putting myself definitely on either side. By right I belong to the laity, by practice to the clergy. At any rate, I am an elder, practicing all the prerogatives of the office. It is, therefore, somewhat difficult to know just where I naturally belong. It is true that most ministers deem it their bounden duty to introduce me to their people as a layman. I am very glad to be classed as such and often feel that for that reason I can obtain closer and more intimate contacts with the average church members. I believe that it has been a help to me in my work for the Board.

Sometimes I am amused and sometimes embarrassed at the introductions I receive. I am called "doctor," "reverend," "mister" and "elder." Of course, I have learned, long since, that it is more polite to "let it go" than to take exception to it. On one occasion I was introduced by Dr. Hale, late of Dayton, Ohio, as Doctor Wise. I undertook to correct him, but he would not have it so. While I was acknowledging his introduction and explaining that I had been honored too highly and that I was not entitled to a doctor's degree, he arose and in his positive and kindly way insisted that in so far as he was concerned, the title was correct whenever I was in his presence.

And so it was, for he persisted in calling me doctor from that time until his demise. Good, kind, impulsive, determined and persistent Dr. Hale! He was a great man, a great friend! I count myself fortunate in having enjoyed his hospitality so frequently during the building of the church now known as the Hale Memorial Reformed Church.

That incident is given as an illustration of an embarrassing situation. I could relate many amusing ones. The most common of these are often due to unwise statements made in introducing me as a speaker. Any attempt to tell the audience what the speaker is about to say is unfortunate. He may not say it. Also "comparisons are odious"—some times amusing! For instance, I recall an introduction made long ago to this effect: "Mr. Wise is the Treasurer of the Board of Home Missions. He is a layman—not a preacher. I am sure that after you have heard him you will agree that he is as good as many preachers, etc., etc.!" While that was going on I was inwardly convulsed—outwardly as sober as a judge.

After these illustrations I am sure you will agree that were I to write on either subject, I would be qualified to some extent, at least, and so, for this article I want to say a few words on "If I Were a Pastor."

In the first place I should take my ambassadorship of the world's greatest personality very seriously. So seriously in fact that I should ever guard myself against a defensive ministry. Faith in Jesus Christ needs no defense. His in-

fluence in the world is far greater than any man or combination of men. I should therefore, refrain from setting myself up as "the defender of the faith." That frame of mind belongs to ages past. Again, I would urge my people to accept Jesus, not only as their personal Saviour, but as the Saviour of the world—the world in its entirety, its men, its industries, its pleasures, its business and its nations. I should find enough here to inspire a positive rather than a negative message. I should scrupulously avoid public discussion of controversial dogma. It unsettles much and settles nothing. I would prefer to deal with "the things which we do know."

Of course, I should try to be faithful in all my ministrations and live up to the contract with my congregation by leading, preaching, teaching and visiting. But there is one part of the contract that is often overlooked—sometimes by the pastor and sometimes by the church officers and members. I should not lose sight of the fact that my congregation, by reason of its charter, its name and its classical affiliation is an integral part of the great Reformed Denomination. Both the pastor and the congregation owe allegiance to it.

I should consider loyalty to the denominational program as a very important part of my contract with the congregation. I would consider it my contract duty to keep my congregation fully informed about the missionary and other programs of the denomination. I should feel bound to do this in preference to all other outside claims. Reform movements are good, but my denomination's program must always have the right of way. More than one congregation five years ago pledged large sums of money to the Forward Movement and then instead of systematically collecting it, permitted numerous outside appeals to divert it. That is one great reason why some of us have fallen so far behind.

My loyalty to my denomination would at all times call for "blowing the horn" rather than for "swinging the hammer." May the good Lord deliver us from the

habit of knocking! I prefer to "boost." In my judgment first, Home Missions, second, Foreign Missions and then the other causes espoused by the denomination should be the order in which I would stress them. I have put Home Missions first, not because I am connected with that Board, but because I am firmly convinced that the Home Missionary program is the foremost duty and greatest task of all the Protestant Churches in America today. My space will not permit me to give reasons for this statement. I must ask you to think it through for yourself.

Lastly, if I were a pastor I would never approach any Board officer with the question so often asked of me, "How is your work getting on?" I should ask, "How is *our* work getting on?" There is a world of difference. When we say "*your* work" we separate ourselves from it. But when we say "*our* work" we are a part of it. A few years ago I felt somewhat hurt when a former Home Missionary, serving then as the President of one of our District Synods, said to me, "I can only give you a few minutes to speak of *your* work. We must hurry on with *our own* business if we are to close the Synod at the usual time." If the work of all of our Boards is not the work of the Synods, Classes and Congregations, whose is it? As a pastor, I should say, *IT IS OURS!*

ALL EARTH TO HIM

The ends of all the earth shall hear
And turn unto the Lord in fear;
All kindreds of the earth shall own
And worship Him as God alone.

For His the kingdom, His of right,
He rules the nations by His might;
All earth to Him her homage brings,
The Lord of lords, the King of kings.

Both rich and poor, both bond and free,
Shall worship Him with bended knee,
And children's children shall proclaim
The glorious honor of His Name.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

THE CRIME WAVE AND WHO IS RESPONSIBLE

BEFORE we attempt to fix the responsibility for the crime wave, let us briefly trace the history of the word "crime" and call attention to the present conditions. The word "crime" like all important words has had a history back of it. The word in everyday use includes sometimes more and sometimes less than we have in mind in this article. A breach of a moral principle with which the law has never concerned itself is sometimes construed as a crime. Then again, there is conduct of which the State disapproves and offenses which are criminal and we rarely think of them as such. In order that we may understand one another, let us define crime as *conduct of which the State disapproves and for which it demands punishment*.

In early times, when man lived in primitive simplicity, the only crime was cowardice and the only virtue valor. Murder, robbery, and rape were not construed as a crime, at least not in the modern sense. Hence let us observe that even though crime is greater in proportion to the population today than it was before the Christian era, it does not mean that the conduct of man is worse today. The increase of crime is due to the fact that a higher standard of conduct is required of man today. The growth in crime has been outstripped by the growth in criminal laws. To use or sell liquor today is a crime, but it was quite respectable before the 18th Amendment was passed.

Although we make due allowance for the higher demands, crime has increased so rapidly in the last six years that nearly all of the American people who love their nation and have its welfare at heart are baffled and terrified. The fact that crime is on the increase and that America now leads all of the so-called Christian nations is too well established to demand any proof. Hence, we need not burden the

reader with statistics which no one but their compiler loves.

But what is even more challenging is the fact that America has the most expensive legal system in the world. Yet few rich men are convicted no matter how great their crime. But not only does America boast of the most expensive legal system, but it spends more money on its educational system than is required to run an entire empire in the old world. Yet we are helpless in stemming the tide of crime. Crime increased in one year from 32 per cent. to 138 per cent. What is the matter? Either our institutions are at fault or the American people are a worse lot than the people of other nations.

Who is Responsible?

Many words have been spent in an effort to fix the blame. The Church has blamed the courts and the courts the people. But let us say at the outset *that no one person or single institution is responsible, but rather all of our character building institutions are at fault*. The increase in crime is due to the failure of all agencies which are charged with character building.

The first great cause for the increase of crime is the World War. The country has been in the grip of unrest. Moral standards have sagged. Religion has been let down several octaves. The poisonous propaganda which ran wild has weakened the moral tone of persons. To the general unrest may be added the lack of respect for the law of the United States, and the automobile. Criminals find the high-powered cars an effective means in eluding the clutches of the police. We must take the joke out of prohibition and make men realize that an offense against the 18th Amendment is a crime.

But in fixing the responsibility we must go deeper than the general conditions.

The home must bear the full share of responsibility. The breakdown of the home has done much to increase crime. Parents in the past not only provided for the physical and mental welfare of their children, but saw to it that they were trained in the principles of right living. They were taught to hate evil and love the good. Today thousands of parents are totally indifferent to the character building of their children. In addition to those who lack the inclination to teach right conduct are thousands who lack the ability to give their children a spiritual equipment. Then, too, there are thousands of homes that are actually schooling their children in crime.

The motion pictures, a great power for good or evil, have done much to suggest crime and foster criminal instincts in the minds of the American youth. Statistics show that 74 per cent. of all the crimes are committed by boys and girls under the age of 21 years. At least 35 per cent. of the pictures flashed on the screen today make a hero out of the man who breaks the law and evades the police. Hence the screen is indirectly teaching disrespect for the law of the land. In many instances the motion picture is actually schooling in crime by revealing the tricks of the criminal and means of escape of which the youth would have never dreamed.

Our legal system is at fault. The bribe and "political pull" are used by many offenders to escape the consequences of their deeds. Very few rich and influential persons pay the penalty the law demands of the poor for their misdeeds. With money the clever and crooked scientist can be summoned to prove that those who have sufficient wealth are not accountable for their deeds. Such partiality has created a disrespect for the law.

Our schools and colleges have been slow in placing the emphasis on character and right conduct. Our educational institutions as yet have done little to instill industry and right living into the minds of the young. In fact, there are not a few educational institutions which believe that their sole mission is to develop the intellectual powers irrespective of character.

The Christian Church must share in the blame and assume at least a part of the responsibility. Much of our religion is still soulless formalism having no direct contact with life and conduct. Then, too, the church with her school has been slow in reaching the criminal classes. At least, she has not reached them in sufficient numbers.

The jail, the very institution whose business it is to check crime, is fostering it. The un-Christian and unscientific methods that are used in the majority of the jails in our towns and cities are responsible for a large share of the criminal tendencies. The pagan idea of punishment rather than reformation still holds sway. It is true that many of our prisons have made remarkable progress, but the jail has done little or nothing in remaking the criminal into a useful citizen. The jail metes out the same kind of punishment to all offenders regardless of their offense. The only difference is the length of their sentence. The absurdity of this method is readily seen when contrasted with that of the physician. What would you think of a doctor who administered the same medicine and gave the identical treatment, only in larger doses, to all of his patients, regardless of the disease? Yet the jail is doing this very thing. The innocent are housed with the guilty, the person who has committed a petty crime with the hardened criminal, the healthy person with the diseased. Is it any wonder that boys and girls enter the walls of the jail quite innocent and leave the institution expert criminals after serving a few months?

The Motive for Crime

Before we suggest a solution, let us consider a few motives for crime, at least the most outstanding. Motives that lead to crime are various but not as numerous as one might think. The desire for money is the most powerful motive. Persons will steal and murder to get money without paying the price, which is sweat of brawn, brain, or heart. Men wishing to avoid doing the world's work in procuring an honorable reward choose crime, which they believe to be a short cut to wealth. To the wealth seekers may be

added those who have money but their tastes have been so perverted that the natural things in life lose interest for them. Hence, they rob and murder just for a thrill. This undoubtedly was the motive of the two millionaires' sons in Chicago who are serving a life sentence. Revenge is another motive that leads to crime. Then, too, there are a few isolated cases on record where men have stolen to provide for themselves or their dependents the necessities of life, but these are few indeed. Society stands ready to help and protect its destitute members whenever they are found worthy.

What is the Remedy?

Since the responsibility rests upon the character building institutions, the remedy also lies with them. The chief remedy lies in awakening the parents to their responsibility. No parent has a right to bring children into this world and then neglect the chief factor for successful living—the building of character. A parent may provide the best clothing, house, and intellectual development, and yet be grossly negligent if he fails to teach the principles of right conduct. But we are living in a day when so many parents have neither the ability nor the inclination to impart principles of right living. And what is even worse, thousands of parents are actually schooling their children in crime.

We also need a better censorship of moving pictures. The movies if properly employed can become a most potent factor in character building.

We must create a respect for law and order and raise our legal system to such a level that it will command the respect of all. Every person living under the

American flag should be given a fair and impartial trial. "Political pull" and the influence of wealth must be banished from our courts, before they can command the respect of the people.

We must improve our jail conditions so that those entering its walls will come out better and not worse. The jail above all offers an opportunity to remake men and women so that they will become useful citizens.

Since the public schools reach nearly all of the boys and girls, they should teach Christian principles of living. If the government spent half the money and energy in developing character in our boys and girls of the school age that it spends for detecting the criminal the crime wave would soon pass away.

The most potent factor in doing away with crime is found in the application of the principles of Jesus to life and conduct. The Christian religion is the greatest antidote the world has ever known against crime. It is the greatest power in the world to make good men better and bad men good. Let the church reach the least, the last and the lost, and train them in vital religion and crime will pass and flee like the fog and mist disappear at the rising of the sun. Let us train the lambs and we will not need to hunt stray sheep. We need to attack the problem at its source. Our government is dealing with the result rather than the cause of crime. We need a mighty army of men and women who will be as diligent in teaching boys and girls to live right, hate the evil and love the good, as the army now engaged to apprehend the criminal.

F. W. TESKE, Harrisburg, Pa.

Pastor of Fourth Reformed Church.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of December

	1924			1925			Increase	Decrease
	Synods	Appt. Specials	Total	Appt. Specials	Total			
Eastern	\$8,847.97	\$1,206.50	\$10,054.47	\$9,944.70	\$1,197.50	\$11,142.20	\$1,087.73	.....
Ohio	6,154.94	1,040.36	7,195.30	5,534.90	672.50	6,207.40	.....	\$987.90
Northwest	895.78	20.00	915.78	1,355.15	.....	1,355.15	439.37	.....
Pittsburgh	3,062.72	5.00	3,067.72	2,795.14	515.00	3,310.14	242.42	.....
Potomac	2,311.48	3,575.00	5,886.48	4,214.66	1,001.91	5,216.57	.....	669.91
German of East..	1,706.10	270.75	1,976.85	1,469.52	290.00	1,759.52	.....	217.33
Mid-West	2,240.78	25.00	2,265.78	2,119.84	35.00	2,154.84	.....	110.94
W. M. S. G. S. ....	.....	3,425.98	3,425.98	.....	4,162.40	4,162.40	736.42	.....
Annuity Bonds ..	.....	6,500.00	6,500.00	.....	500.00	500.00	.....	6,000.00
Bequests .....	.....	750.00	750.00	.....	.....	.....	.....	750.00
Miscellaneous ..	.....	35.00	35.00	.....	1,965.75	1,965.75	1,930.75	.....
Totals	\$25,219.77	\$16,853.59	\$42,073.36	\$27,433.91	\$10,340.06	\$37,773.97	\$4,436.69	\$8,736.08
					Net Decrease			\$4,299.39

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THE KEY TO PROGRESS IN THE KINGDOM

HOW many of our pastors and members will be in the School of Prayer during this Season of Lent? Few of us seem to know the value of daily prayer in the work of Foreign Missions. This is the reason why the chariot wheels of the Kingdom move so slowly out on the far-flung battle line. We are all the time calling for *men* and *money*, but we fail to use the only sure method to get these needful helps for Kingdom building, and that is *prayer*.

When will we unitedly enter the secret place of the Most High, and there pour out our souls in agonizing prayer? Yes, agony of soul must enter into this holy exercise if it shall issue in satisfying answers. Did not Jesus tell His disciples to pray the Lord of the harvest? Let the followers of Christ in this twentieth century get on their knees in earnest, fervent, continuous prayer, and the Saviour will do now, what He did then, "thrust forth laborers into His harvest." Prayer is

the golden key that will unlock all treasures, and Christians will pour out their gifts in loving measure.

Are there any results on the foreign field that may not be traceable to prayer? How did the Board of Foreign Missions come into existence? Through prayer. How were the missionaries sent to Japan and China? Through prayer. How have our schools, chapels, hospitals, residences been built? Through prayer. Is it too daring to say that our entire work in Japan and China is the result of prayer? The secret of the sending of a true missionary and the erection of the much-needed buildings is always God's answer to the prayers of His people in the homeland. Prevailing prayer will give our missionaries in Japan and China all the available workers and equipment. Then, as the Church prays, golden streams of life will flow forth, and all over our fields in Japan and China there will spring up colleges, hospitals and chapels.

THROUGH JAPANESE EYES

AT the present time Dr. John R. Mott, that great missionary statesman, is on a special mission in countries around the Pacific Basin. He spent the latter part of December with the Christian workers in Japan. A dinner was given in his honor at which time notable Japanese were present, among them Viscount Shibusawa and Baron Sakatani. This was the sixth visit of Dr. Mott to that wide-awake nation. The reception given him must have been most gratifying. Among the list of guests we find the name of Dr. David B. Schneder, who in his address spoke of the guest of honor "as the greatest religious leader at present in the world." Our missionary always selects the right words, and we are

not surprised that his estimate won hearty applause.

Our readers will take special interest in an extract taken from *The Japan Times*, whose editors are non-Christian Japanese, but who overflow with enthusiasm for "an old friend of the country."

"Dr. Mott's present visit on these shores is especially interesting, indeed gratifying, as it is said to be in response to the invitation of the National Christian Council of Japan, which wishes to have his opinion on the question of the service that the Japanese Christians may render to the world and of services the world's Christians may render to Japan. We have no doubt that Dr. Mott has liberally benefitted his hosts with valuable counsel,

so that the Japanese delegates to the World Christian Evangelization Congress at Jerusalem in 1927 may know what to say and how to act. For our part we take the present opportunity to put on record our view, as a non-Christian independent observer, of what Christianity and Christians have done to this country.

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed; not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes, (except, alas, in emigration question), as equals in the most advanced centres of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let us ask then who it was that taught us in this struggle for uplifting ourselves? The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians

professing their belief in the Bible, and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact, it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading. In Japan, one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain, but frank words of welcome to Dr. Mott."

HOW DO WE WALK?

WE walk along at the end of the day
In a drab-like, orderly sort of a
way,

With contented minds, for tasks all done
From early morn, to the setting sun.

But it matters a lot how we go our way;
When we walk in love the live-long day
Gay flowers will change the drab-like hue,
Of the road we take in whatever we do.
And who wants weeds where flowers will
grow?

Let us dig them out and plant in a row
The seeds that help to make us true
To our Master in all that we do.

ELIZABETH W. FRY.

THE PICTURE ON THE COVER PAGE

THERE are good reasons why this special picture should have found a place on the front page of *THE OUTLOOK OF MISSIONS*. Hood College is an institution of our Church. Faculty and students take more than common interest in the work of Foreign Missions. The group of women are all Hood College graduates. They are an honor to their Alma Mater. If we had been looking for an artistic picture we could not have found a finer one to answer our purpose. All these devoted missionaries are the

daughters of ministers of our Church with the exception of one, and she is the granddaughter of one of our sainted ministers. Seldom can you gather a group of six men or women who represent so much piety, culture and consecration. But the chief reason why this picture is used is to tell the Church that Hood College has not only educated these splendid women, but has been paying for a number of years the salary of Miss Mary E. Gerhard, one of its own graduates, and a teacher in North Japan College, Sendai, Japan.

A TRIBUTE TO MISSIONARY LENTZ

By Dr. George Leslie Omwake

(At Memorial Service Held in St. John's Church, Bangor, Pa.)

THERE is something singularly impressive in the circumstances under which we are met for this service, for we are here, not alone in the flesh, but in the spirit. He whom we have come here to remember in this Memorial Service—the child of this parsonage and of this congregation, whose form from boyhood to manhood was familiar to all of you, is nearer to us in this moment than he ever was in his earthly life—"closer is he than breathing, nearer than hands and feet." The chief mourners in this service are not all with us—one is on his bed of pain in a hospital in a neighboring city in our own land, another sits sadly by the weeping willows of Babylon. The body of the young man to whose life we are here to pay tribute this morning lies enfolded in mother earth, on a hillside of the Holy City, the place more hallowed than any other spot on earth. While it is morning here and we are in the brightness of the ascending sun, it is approaching eventide, twilight and the evening star, over there. It seems to me if there ever were conditions brought together which should remind us of the ultimate futility of time and space, of the temporal and transient character of this life as compared with the life of the spirit, we have them in the circumstances under which we have met here.

The work of Warner Lentz was as a student and among students. It is of this that I am in best position to speak, and of this that I would prefer to speak. There are, perhaps, no four years in the life of an individual in which the efforts of others count for so much in augmenting and helping along the efforts of the individual as in the four years in college. By that I mean to say that there is no other time in life when education means more to the person under its influence than during the four years of the college course.

For twenty-five years it has been my privilege to see generations of college youth, one after another, come into the institution young and immature and pass out finished men. Such was my privilege with reference to this young man. I saw him come into our circle of the college family a mere youth: I saw him pass out of the college family on graduation day a young man, ready for the battle of life. And how the influences of the college—the teaching forces, the religious influence of the institution, bore fruit in the life of this lad! In the earlier years of his course he was merely one among many. As he passed up from year to year, he became distinguished as a student and as a leader among the other students.

Warner Lentz was gifted with powers

of mind. He was a true student, and he studied not in vain. He became one of the most mature men for his age that I now recall of the many who have been graduated from college under my supervision. What was more impressive to me, however, was not what this young man achieved as a student, but the development in his soul of the spiritual potentialities which were placed there by God, which got their initial education here in this home, in the Sunday School and congregation of this church, and which, under the grace of God, blossomed forth in flower and fruit as he came to manhood.

It was while he was a student in college that that great vision came to him, which eventually led him to the foreign field, there to become a missionary of the Gospel of Christ among men. It was while he was a student in college that the voice of Jesus Christ came to him and said "Follow Me," and as a result we saw in him that absolute surrender, that complete sacrifice, that thorough consecration of all the powers that make the man, something not found anywhere else in the world except in the Christian life. He went out of college to enter upon a course of theological training to prepare himself for the sacred office of the Christian ministry, and at the same time to prepare himself for service as a missionary. He had a zeal for his calling and he did not sit still as a theological student awaiting the day of his graduation. He did what he could to promote the cause of missions, and at length after graduation from the Theological Seminary he gave all his time to travel, visiting colleges and universities, mingling with students, holding conferences with men and women like-minded as he was, influencing others to heed the great call.

In my own college days there was a young man of whom Warner Lentz reminds me. He came to the college where I was a student. He pleaded with us to give our lives to Jesus Christ; to go with him as he would, wherever God would call. He pleaded with us to come with him into those conferences held at Northfield where students gathered in summer in order that they might be tutored in the

Christian life and prepared for performing their religious duty, not only in college, but in the life which they would lead afterward. And that young man, visiting the colleges, led many others in the ways of the Christian life, impressing upon them the appeal for the unselfish and complete surrender of all that one is to the cause of Christ. I refer to Hugh McAllister Beaver, son of General James A. Beaver, one time governor of Pennsylvania. He was Student Secretary of the Young Men's Christian Association in this State. After a brief but fruitful ministry among his fellow students, and as he was about to depart for the foreign field, the Lord took him unto himself. The influences that radiated from that young man still work in my own heart and in the hearts of many others not only in this country, but in every country on the face of the earth. One after another went out to do the things to which he had dedicated his life. During these past few years Warner Lentz in like manner has spoken heart to heart with many young men, calling them to consecrate their lives to God and to go out into whatever part of the world they may be called there to serve the Master. Can it be that the challenge has come in vain? His challenge would have had its value in any event, but its value for all individuals has been multiplied many times because of the fact that Warner Lentz, like Hugh Beaver, has been translated to the other world, that the work for which he called them must still be performed and that the particular task for which he had set out must not be left undone.

A closing thought—sometimes we hear people mourn the fact of one's being taken away on the very threshold of his career; what a pity not to be permitted to live through the life for which such ample preparation was made! That is justified in a sense, but sometimes the unfinished task of an individual is worth more for others in this world than if he had worked all through the years; and I believe that is the case in this young life. So far as preparation for the other world is concerned, that is not determined by length of years. Whether we live a few years

more or less in this world is of little consequence. It is how fully and completely we live that constitutes our preparation for the life to come. Our fitness for heaven depends not upon length of years, but upon the completeness of our lives and the perfection of our character at and for the time in which we live. In this

instance we have seen one called home, ready to go, trained and qualified for great service unto God which, if it would have made him successful in this world, qualifies him all the more for the complete enjoyment of the life of the spirit among the heavenly hosts in the eternal presence of God.

DOCTOR ANAZAWA

By Christopher Noss, D. D.

IN Aizu-Wakamatsu, Japan, where we have had our home for ten years, there is a Christian physician who has certainly saved the lives of several members of our family. Allow me to introduce to the readers of *THE OUTLOOK OF MISSIONS* Doctor Anazawa.

He is one of the few men in Japan who are grandsons of Christians. His grandfather was a substantial farmer in Aizu, a Roman Catholic and a man of unusually strong character. His father was a veterinary physician. He himself studied medicine in Tokyo and has since been a practitioner in Wakamatsu, where he maintains a private hospital.

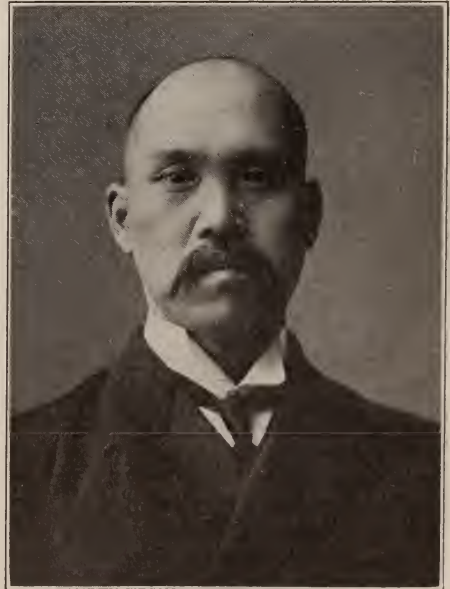
Formerly Protestant Christian work in Aizu was entirely in charge of the Congregationalists. An evangelist of very fine spiritual type named Shimosone, working at Kitakata thirty-two years ago (1894), won young Anazawa, who to this day often speaks of him with the greatest reverence, and has from his own means largely supported him since poor health forced him to retire without a pension.

Dr. Anazawa was a leading member of the Congregationalist Church at Wakamatsu. Unfortunately, the minister who was then, and still is, the pastor of the church, acted in such a way as to lose the confidence of Dr. Anazawa and other earnest members. Finally they withdrew and started a second Congregationalist church. Dr. Anazawa was the chief supporter of this enterprise. In spite of the fact that Dr. DeForest could not help the group to secure a regular pastor, they carried on after a fashion for over five years. But in the face of repeated heavy losses by death and removal, the task of building up the church proved to be too

much for a layman, and by 1910, when I first began to live in the city, the meetings had been discontinued.

One result of this experience is that Dr. Anazawa is one of the best lay-preachers to be found anywhere. His speeches are more edifying than those of many of our ministers. Indeed if the Christian church in Japan had been more prosperous, he would no doubt have been drafted into the ministry long ago.

Mrs. Anazawa was a member of the Congregationalist church at Mizusawa, a niece of a Mr. Saito, who is now one of Japan's most distinguished statesmen. This uncle rose to the rank of admiral in the navy; then resigned to become civilian governor of Korea, in which position he



DR. ANAZAWA

has constantly taken counsel with Christians and has accomplished much in the way of undoing the wrongs perpetrated by Japanese military authorities in that unhappy country.

Soon after I became a resident of Wakamatsu Dr. Anazawa called to see me. He said: "Most of the people here have no idea why you have come. But I understand, and I will do all I can to help you succeed." He asked many questions about the tenets of the various Christian denominations that had appeared in Aizu, the Reformed, the Episcopalian and the Seventh Day Adventist. Then he made up his mind to join our church, and with him came over to us the small remnants of several Congregationalist groups in Aizu—in fact all except the first church in Wakamatsu. This transfer had the full approval of Dr. DeForest and other Congregationalist leaders.

Dr. Anazawa is not a regular attendant at the services of the church. On Sunday he is rather busier ministering to the sick than on weekdays. But on extraordinary occasions, when his presence and help are needed, we always know that we may depend on him. Many an evening he asks the pastor and a few others of us to come to his home for a cottage-meeting, to which he invites his staff of assistants and nurses, with a few neighbors.

Our family quite often required his professional services. At first he used to refuse all compensation, being the only Japanese physician who ever took this attitude toward me as a minister. Later when I insisted on his accepting something, he said that he would turn the money over to Mr. Shimosone, his former pastor, who was in need.

Compared with an American physician, who is usually a tactful individual and believes in cheering people up, Dr. Anazawa's advent in our family circle was not particularly impressive. He never had much to say, and the little that he did say was in curt Japanese. He would not run the risk of trying on his English or German; a physician must not blunder. He would observe the patient gravely, order a simple thing like a cold injected into a Japanese. Shall I use it? compress, and go off in a non-committal

sort of way. If one appealed to him for an opinion, he would say gruffly that there was no cause for anxiety.

Not long ago he said to me: "The great temptation of a physician is to act too quickly. The relatives are anxious and want something done right away. So the weak physician orders a medicine before it is really necessary to administer anything, and before he knows just what is needed. It is best always to leave the case to nature, and not to meddle until you are sure you must."

But in an emergency Dr. Anazawa loses no time. In 1915 Mrs. Noss suddenly developed on her upper lip a malignant infection, which is a common cause of death in Japan and is called by them *men-cho* (face carbuncle). The route to the brain being a short one, death is apt to occur within a day or two. When Dr. Anazawa saw what was the matter he ran for an expert anatomist, wishing to minimize the disfigurement of the face, and the two thoroughly lanced the sore. Still the fever would not down. Then he showed us a phial of serum. "They make this in Osaka," he said. "It is death to streptococcus and it works well when "By all means," we answered. "What is good for a Japanese is good for an American." The injection relieved the fever and pain as by magic. Incidentally also I got a good talking-point which I have used a hundred times. What is good for one race is good for another. If only my American countrymen would accept this elementary principle as readily as the Japanese do!

In the summer of 1920 the whole family was attacked by the virulent typhoid that was then devastating Aizu. After a week's observation Dr. Anazawa was sure it was typhoid. "It all depends on the nursing and dieting," he said. "As I don't know your ways, you had better call an American physician." We had to send hundreds of miles. Dr. Ashby came and spent a day with us. "So far as the medication is concerned, I am not needed here," he said. "In treating typhoid I have been looking all over the country for bulgarin, and couldn't get it anywhere. Now I find that your Dr. Anazawa has bulgarin in his cabinet." That was not

to be wondered at; for it was part of Dr. Anazawa's personal policy to take a vacation once a year and spend it at the University of Kyoto in order to keep up to date.

By December of that year we were all restored, and the Japanese congregation called a meeting to give thanks. Dr. Anazawa made a speech in the course of

which he said: "Christians are easier to cure than unbelievers. They commit themselves to God and they do not fret. Also they trust the physician and they can be depended upon to do as he tells them."

Another prominent physician of the city who is zealous for Buddhism, said to me one day: "Anazawa San is the finest character we have here."

COOLIES

Alliene S. DeChant

IT happened within the shadow of the Pyramid of Gizeh. The Dramatis Personae were but two, my "Rosie"-camel driver and myself. The time was half an hour before sunset. We'd been out all day on the desert, out of sight of water. A mirage had we seen, camels, the black tents of Bedouins, and three temples, buried deep beneath the sands. And out there the dragoman had told my fortune. The sands told him I would be married in a month and a year; that I would receive mail; and that I would arrive safe and "healthful" in my native land. My camel driver wanted to share honors with the guide and offered, for 15 piasters, to read my palm. I told him, however, that his price was too steep. As we neared the Gizeh Pyramid half an hour before sunset, he whispered, "Two piasters, lady," and I at once replied, "Go ahead!" more than willing to risk ten cents on anything he might have to relate! And without even looking at the palm I proffered, his Arab lips framed this prophecy, "You are very careful with your money!"

On the way back to Cairo, as I gazed at the sunset glow on the fading Sphinx and the Pyramids, my thoughts strayed to other lands, to Japan, to other coolies such as this reader of absent palms. To Japan, the very night the Kashima Maru docked at Yokohama, when I was spirited away by a web-foot coolie to whom "Grand Hoter-u" (there are no R's in Japan jargon) meant not only a notable hospice, but a sizable tip from the newcomer. Nary a word could I speak to that puller, yet I trusted his smiling mien and his sturdy legs to carry me to my destination. It seemed that that night was made just for me—for all those who believe in

fairies. Japan was fairyland. My ricksha puller was a Knight. My swerving ricksha a chariot. The Japanese lantern a magic wand that brought to life the kimono-clad pedestrians in their click-clack clogs; the dazzling shops with their long, narrow signs, rich in color and characters; the winding narrow streets, the sounds, the silences, the voices, the calls. Shall I ever forget? I, new, alone, under the sole care of a fleet runner, who, as recent statistics show, lasts but five years at his job.

It was in Rangoon. I had had a long ride and spying a tram, I dismissed my GHARI WALLAH and boarded the car. What I saved in rupees, however, I paid dearly for in fear, for such a hullabaloo as that carriage driver did set up! He whipped his bony horse to a speed never once attained while I was passenger, and when I alighted, there he was, not three yards distant! I darted into a nearby book shop, but he pursued me, and in no gentle tones told the astounded shop keeper the crime I had committed. As I finally sought refuge in the Y. W. C. A. I could hear his continued sputterings even from my vantage point in the third story front! Not knowing what the enraged charioteer might do further, I screwed my courage to the sticking place, re-hired him, overpaid him, and with intense relief saw him smile, and drive off with a satisfied crack of the whip!

Nor could I talk with my Mt. Fuji guide who took my pal and me up that 12,500 feet of sacred cinders. If it had not been for him, we never would have reached Hut Number Six when the typhoon hit us. And he it was, who, after we'd tarried 12 hours in that spacious,

smoke-filled hut, in company with countless Japanese, who, as we slept lengthwise on FUTONS, while the storm raged without—he it was who beckoned us to come outside, that all was well. What a climb that was in the early morning starlight! Up and up those zig-zag paths we went, together with bands of pilgrims, garbed in white and wearing at the belt a bell that chimed a haunting obligato to the chants they sang. And then the dawn—the Birth of Morn—and we and the pilgrims above the clouds! Shall I ever forget? Without our silent guide we never could have done it.

Three thousand five hundred feet is the height of Kuling, the mountain to which “over there” folks resort when the heat of China’s lowlands becomes unbearable. Everything and everybody from people to pianos must be carried up that mountain by coolies. It took four of them to carry me (120 pounds) and eight, with two extras who ran alongside, to carry my weight-some pal. Never shall I forget their sweaty bodies and the scars on their shoulders where the bamboo poles rub. Those four sweating coolies carried me up almost straight inclines and around cliffs that nervous folks prefer to walk around. Only once did they slip and not at a very dangerous place. They, too, like the ricksha pullers, are short lived. Mayhap that’s why they eat their rice with such a relish and drink their tea so vociferously and sing while they carry their burdens.

At 9 A. M. my Kalimpong India guide brought a horse and we began a 3,000 foot descent. It wasn’t long, however, before I discovered that my horse was not what he was purported to be, so tipping a nearby Thibetan, and handing him a note, I sent him back to the hotel with the horse, and continued the journey afoot. How fleet was that Thibetan guide! Ofttimes I lost him for as long as a mile or two, and then I’d spy the tip of my suitcase atop his sturdy back! A merry chase he led me, but a hot one; yet, oh! so beauteous and invigorating! I’m tempted to dub him “Gazelle” even as my guide at the Gizeh Pyramid named me, while making the descent of those 400 plus huge blocks of stone! I was loath to leave him when he unstrapped my

heavy luggage and put it under the seat in the third-class ZENANA carriage, bound for Calcutta.

Just a slip of a boy he was, my Chinese bodyguard on the fourth-class train from Yochow City to Changsha, and threatened, too, is he, with tuberculosis. I was the only American, the only girl, aboard, and he was the only Chinese I knew. It was very late when we got on, and made places for ourselves atop our suitcases, with our backs propped against the rice bags that filled the entire space between the two boxcar doors. All about us, on the swaying shelves above, on the lengthwise benches and on the floor, were soldiers. The only light was that which came feebly from one smoky lantern that swayed grotesquely every time the train struck a rough place on that eight miles an hour roadbed. Yet I wasn’t afraid. I had the little t. b. fellow with me. But the night was long.

He was at the station to meet me, the Burmese lad, and in his hand was a brief note from his American teacher who had just been summoned to Mandalay. I was the only American in that city that night, with cholera raging, many native deaths and the death of a Britisher just the day before. Afraid up on that balcony, alone? No, that Burmese boy kept guard and the faithful Bible woman was within call.

He tapped on my Darjeeling window, three hours before dawn, and off we started, my Thibetan coolie and I, to Tiger Hill to get a peep at the world’s highest mountain. It was so dark that the only white I saw was the white of my horse. Ofttimes something crossed our path and the Thibetan shied a stone at it, which reverberated and made the after silence all the deeper. Neither of us spoke. The even stride of the guide and the footfalls of the horse were comforting and the sight that I yearned for was just ahead! Two Britishers on horseback had arrived ahead of us at the summit. Soon another party came, in chairs, a musician and two friends, from Java, whom I had met on a Burma-India steamer. Patiently and breathlessly we waited, the Britishers, the lone American, the folks from Java, the coolies and the chair-bearers. For a time it seemed that the long climb

was in vain. But then—then the miracle! Like a scroll did the clouds unfold and reveal to us glorious Mt. Everest, the invincible! And then the famous snows! The Britishers were too awed to speak; the faces of the coolies were rapturous. It was THEIR Everest! And the singer—shall I ever forget her joyousness, almost divinely expressed in voice? And then the scroll was rolled up again and all was mist and haze, and semi-darkness. And then the miracle again, and we, there on the parapet, so close we could hear each other's heartbeats, the miracle again, this time greater, more wondrous than before! It was a long time before we climbed aback

our horses and into our chairs. It seemed we could never, never leave. And when, at Darjeeling, I answered a joyous "Yes!" to the query, "Did you really see Everest and the snows? Folks here have tried for weeks and never got a peep," the reply came back, "You deserved it, making that climb alone with a Thibetan coolie." But that wasn't the reason—for I felt safe with my Thibetan and his white horse.

Egypt, Japan, Burma, India, China—methinks there are Mansions being prepared for all these good, short-lived, sturdy, cheery bearers of burdens, who take such care of lone American girls, who are "very careful with their money."

BUSY DAYS IN BAGHDAD

My Dear Friends:

One of the reasons that I gave for wanting to return to the East was leisure; here, I said, one has time to think, time to read and time to do a great work. The latter is quite true, but I recall the first two statements—leisure is unknown in our house. Never have I had such a struggle to get off my Christmas letters and now in desperation I am duplicating.

It is a pity that we do not have more time for letter writing for we have volumes to write about and thrilling stuff, too. Let me dive into this amazing variety and give you a glimpse. Our day begins early. At seven in the morning the door is swung open and always waiting outside are some boys who enter at once. Before eight 175 boys have assembled and they are surprisingly orderly. My husband planned carefully for the school this year, in the selection of teachers and the method of discipline. The teachers for the secondary school are from Beirut, all known to Dr. Staudt when he taught in Beirut and all giving us very good service. Each form has a form teacher and always there are two teachers on duty before school and during recess. Now the boys have pretty well caught our spirit and are doing excellent work in their classes.

This school is our primary interest. I wish you could hear the singing at the morning assembly. This morning they

sang, "God Give Us Men Whose Aim 'Twill Be" and "Nearer, My God to Thee." A Brotherhood was started in the school a few weeks ago and is growing healthily. Our only wish is for more room. It seems a pity to turn so many fine boys away. We are particularly happy in having in our school two Shiah Moslems from the sacred city of Kadhamein. You cannot realize what a step that is for a Shiah to attend the school of a Christian in this part of the world. Mercersburg Academy has promised us two scholarships of \$30 each, one is sending a Sunni Moslem to our school and the other a Shiah.

I just slipped into the living room where Mrs. Lentz was meeting with a committee from our Girls' Society which meets here once a week. They were planning a Christmas program. The committee consisted of a Jewish girl, an Armenian and a Moslem. This afternoon another committee will meet to plan some line of service.

On Saturday afternoon we attended the annual invitation day of the Nadi. The poor children were neatly dressed in new clothes made by the ladies of the Nadi (society) and sang a few songs. A report was read of the use made of funds. Eighteen children are now being helped.

Into our house come an endless stream of people—Moslems, Jews, Christians, Armenians, Assyrians, Kurds, Iraqis,



A
GROUP
OF
PRIMARY
SCHOOL
CHILDREN,
BAGHDAD



Syrians, English, Americans, Pashas, Effendis, Advocates, Padres, Rulers of Synagogues, Merchants, Archaeologists, Philologists, Missionaries from Persia, India, Arabia, parents inquiring about their children, teachers asking for magazines, mothers making appointments to have their babies baptized, Indians asking for help at their services, government officials and members of the Mejlis (Parliament)—as I said a never-ending stream and always fascinatingly interesting.

Mrs. Lentz is with us. Of her sorrow and our loss you know. We certainly staggered before this dispensation and realize this loss all the more as we recognize the type of worker we would have had in Mr. Lentz through our acquaintance with Mrs. Lentz.

Christmas greetings and best wishes for the New Year.

Most sincerely,

MRS. IDA D. STAUDT.

WHY CANNOT EVERY DAY BE CHRISTMAS?

Did you ever ask this question? There are few boys and girls who do not ask it the day after Christmas. Yes, and adults, too, are imbued with the same spirit. Every day can be Christmas if we fill it with the spirit of peace and goodwill. "Christmas can come every day in the year," says Dr. Henry VanDyke. And then he goes on to ask—"Are you willing to forget what you have done for other people and remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellow men are just as real as you are, and to try and look their faces to their hearts, hungry

for joy; to own that probably the only good reason for your existence is, not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the universe and look around you for a place where you can sow a few seeds of happiness—are you willing to do these things? Then you can keep Christmas.

"Are you willing to stoop and consider the needs of the little children and to remember the weakness and loneliness of those who are growing old, to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that other people have to bear on their hearts? Then you can keep Christmas. And if you can keep it for a day, why not always?"

ACTIVITIES OF WOMEN'S FOREIGN MISSION GROUPS IN NORTH AMERICA

Carrie M. Kerschner

THE Federation of Woman's Boards of Foreign Missions of North America is the medium through which 33 Woman's Boards and Missionary Societies, with their constituency of 5,000,000 women, act so that they can best co-operate in Kingdom work.

Ten standing and seven special committees carry on the activities of the organization. Six of the outstanding pieces of co-operation for the past year have been the Conference on the Cause and Cure of War, the Conference on Conferences and Summer Schools, Conference on America's Relationship with China, Committee on International Justice and Good Will of the Federal Council of Churches of Christ in America, and with the Council of Women for Home Missions in the promotion of the Day of Prayer for Missions, Women's Missionary Federations, and Conferences and Schools of Missions.

The "Retreat" which preceded the opening of the annual meeting January 9-11th was a two-hour period of spiritual preparation, a searching of hearts, a confession, and an upward look for guidance during convention hours. "We offer only what we have."

Mrs. E. H. Silverthorn, president of the Federation, sounded a warning word against two dangers into which missionary organizations are apt to fall. "There is danger ahead if the spiritual development does not accompany the business growth, and if the machinery of organization is drawing us away from our Saviour. All our tasks should become spiritualized." Questions of national and international importance were discussed. Mrs. E. C. Cronk opened the discussion on "Missions in its Relation to World Peace." After summarizing what Missions has done for the world the following pointers were given: 1. Missionary women must know conditions outside the missionary world. 2. They should vote. 3. Practice friendship toward the "stranger within our gates." 4.

Gain a sympathetic understanding of the peoples of the world. 5. Our boys and girls are the hope of the world. Train them to be world peace makers. Carrie Chapman Catt laid a heavy responsibility on the church women when she said "You can convert everyone in the church to want peace. Stop worrying over causes of war and think only of cures. Help demobilize and demilitarize the minds of the world. Will the Christian church women do their part?" The importance of educating the boys and girls of America along this line was emphasized. We are building today the thinking of the next generation and one of the best methods in this process is to give them *Everyland*, the missionary magazine for juniors and intermediates. The children of the world are beginning to PRAY together. The royalty from "Prayers for Little Children" of which 25,000 copies have been sold, has been used to print the booklet in Chinese and two vernaculars of the Hindu, and the generous gift of a friend is giving it to the children of Japan.

A discussion on "The Situation in China" was led by prominent missionaries home on furlough. Mrs. Chas. K. Roys laid special emphasis on the New China which realizes its own weakness, a China in which the spirit of God has been working. Miss Mary Dingman ably discussed "The Missionary Enterprise as it Affects the Work for Women and Children in China." Many Boards are doing a large piece of industrial work. Mrs. J. Edmund Lee of China gave four principles upon which this kind of work should be carried on and spoke of the advantages derived: 1. Relieves poverty. 2. Its educational value. 3. Its opportunity for Evangelistic work. Many denominations have special committees to handle the Industrial Work produced at the mission stations.

The Federation added two new Standing Committees to its list: Industrial Missions Products and International Friendship. A special Committee on Law

Enforcement was appointed. This will co-operate with the National Committee in promoting the attendance of 100 missionary women at the Convention on Law Enforcement to be held in Washington, D. C., April 13-14.

At the close of each session Miss Gertrude Schultz, Chairman of the Program Committee, presented a brief summary of all discussions. The worship

periods immediately following were led by Mrs. MacDowell.

The findings of this, the most auspicious Annual Meeting the Federation has ever held, were of such importance that they will be printed for distribution to local organized groups of church women.

A year of worth-while activities is anticipated in this "Our Greater Federation."

BOOK REVIEWS

Religions of the Empire. Edited by William Loftus Hare. Published by The Macmillan Company, New York, Price, \$3.00.

Very wisely it was decided that in connection with the British Empire Exhibition in 1924, a conference on Some Living Religions within the Empire should be held. So it came about that each faith, and one is surprised at the number of them, was clearly explained by an eminent person, who was a professor of the faith he described. This book gives these addresses, and is a very informing volume. A knowledge of the ways and means that man has pursued to find God is always interesting to the broad-minded student. The surest method of getting a fair estimate of these various religions is to hear with unprejudiced mind the expressions of a devout and intelligent believer. One cannot truly present one's own religion to another unless there is a full comprehension of the religious views of the one approached. In this book the student will find great opportunity for help along these lines. It will always remain a valuable and interesting addition to the library of any minister, missionary or student.

The Vatican Mission Exposition. A Window on the World. By Reverend John J. Considine. Published by The Macmillan Company, New York. Price, \$1.40.

This is a beautiful little book, containing many charming illustrations. Every one delights in the splendor of St. Peter's and the art of the church of Rome.

During the last year, when the Vatican was constantly thronged with worshipers and visitors, a great Mission Exposition was held there. This book gives an account of the mission work represented, and shows briefly how wide the extension of that work is. The story of devotion and consecration is very impressive, and is aided appreciably by the many very excellent photographs.

Moffat of Africa, by Norman J. Davidson, *Arnot of Africa*, by Nigel B. M. Graham. Published by George H. Doran Co., New York. Price 65c net, each.

These two books are gotten up in a way that will attract the young reader, and at a very reasonable price. They are the most recent volumes in the series, "Doran's Missionary Lives for Children." They tell very vividly, the story of how these two men worked for

the spread of the gospel in the interior of Africa. Their adventures in pioneering among savages and wild animals bring out the courageousness of Christian character, and the results of their perseverance are evident in the narratives. The authors have the ability to select just the material children are interested in, and to show the difficulties pioneer missionaries must overcome.

Hero Tales From Mission Lands. By W. P. Nairne and Arthur P. Shepherd. Published by George H. Doran Company, New York. Price, \$1.75 net.

From the best of the writings of these two missionary authors these tales have been selected to make a book that is interesting and informing for juniors. Each chapter deals with a particular hero, and directs attention through the interesting incident to the missionary himself—compelling admiration for his determination and courage, and creating a vision of the great purpose which led him to volunteer for a life of such hardship and danger. The aim is not only to attract attention, but to drive the real significance of each incident deeply into the boy's mind and heart. An ideal volume for leaders of boys' mission study groups.

Missions and World Problems. By the Inquiry, 129 East 52nd Street, New York City. Price, in paper, 75 cents; in cloth, \$1.00.

This is one of the latest and most thought-provoking books on a theme that deserves present-day discussion by all men and women who long for the reign of peace and goodwill on the earth. Those who prepared the copy had in mind its use by discussion groups who look for suggestive material. There are six chapters embracing such live topics as Race Problems, Migration of Peoples, World Health and Social Reform, Economic System of Western World, World Peace and World Outlook. Each chapter consists of a set of questions, intended to arouse thought, and also most valuable quotations from recent books and magazines. There is given a list of helpful books, and the names of authors quoted. No one can study this book without a more thorough acquaintance with the live issues of the present generation. Orders can be sent to The Woman's Press, 600 Lexington Avenue, New York.

The Woman's Missionary Society

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EDITORIAL

GOING TO THE SPRINGS

THE above caption may seem like too homely a simile; immediately we conjure a picture of the sick and afflicted seeking some renowned health-giving spring. We are thinking, not of that, but of the representatives of the church who attend the Annual Interdenominational Missionary and Church Conventions. Is it not true that the church is in search of vigor and enthusiasm? that the conventions are as the springs which supply the iron of vigor and the oxide of enthusiasm?

In the early days of the year, at Evanston, Illinois, a great assembly of students were gathered in convention to study the problems with which soon they will have to grapple. In Atlantic City the Foreign Missions Conference of North America and the Federation of Women's Boards

of Foreign Missions brought men and women from Canada and the United States to study and plan methods to fulfill Christ's command "Go Ye." At St. Louis, Missouri, the Home Mission Council and the Council of Women for Home Missions carried out an important program: theme, "Facing the Future."

Our denomination had representatives at these meetings. The following women represented our Woman's Missionary Society: Women's Boards of Foreign Missions, Mrs. B. B. Krammes, Miss Carrie M. Kerschner, Mrs. Irvin W. Hendricks, Mrs. Irene A. Anewalt, Mrs. Annette H. Winter; Council of Women for Home Missions, Mrs. B. B. Krammes, Mrs. Joseph H. Levy; Students' Convention, Miss Greta P. Hinkle.

PAST, PRESENT, FUTURE

FIVE years of effort in a certain direction seems like a logical period for taking stock. This is the length of time the W. M. S. G. S. has had a part in the work of the Farm and Cannery Committee, under the supervision of the Council of Women for Home Missions. This is an interdenominational piece of service in which we co-operated from its beginning. A brief resume, with indication of the more extensive plans for the future should help us to see that larger contributions will be needed as the work expands. The church staggers as it contemplates the possibilities wrapped up in the children of foreign-speaking parents,—possibilities for evil if the children are neglected—for good if Christian influences prevail. Through the Farm and Cannery Committee the children and parents are brought under Christian in-

fluences for a short period during "the season," but long enough to learn the difference between the old way of living and the orderly Christian home-like way.

The Past

In the garden sections of Delaware and New Jersey—with one station in Pennsylvania—the Protestant Church through its General Missionary Societies and Boards gave Christian Americanization training to children whose parents follow the crops. While most of the financial support came from the Mission Boards, *thirty-eight colleges* co-operated in the Farm and Cannery work by furnishing some funds and all of the student workers.

During the five years our W. M. S. G. S. contributed liberally to the project and two of our colleges, Hood and Heidelberg, gave student workers.

Quietly and steadily this human-interest work has been growing. Its character building has been recognized. The church, the college and big industry have crossed hands in furnishing the straw to change the common clay of the foreign-speaking child into brick. (In thinking of the Farm and Cannery enterprise we must remember that the cannery owners have furnished buildings, equipment and goodwill.)

The work is beginning to reach the eyes of the public. Magazines and daily papers solicit write-ups and the Labor Organizations recognize its unique and permanent value. Last summer our Supervisor, Miss Laura S. Parker, was one of the speakers at the National Conference of Social Work in Denver.

The Future

Beginning with this year the work of the Farm and Cannery Committee will be extended to the Pacific Coast where the migrant groups are numerous and large. Stations are being opened in the hop fields of Southern Oregon and the apple orchards of the Hood River section. Miss Louise F. Shields, of Portland, Oregon, has been appointed Associate Supervisor, with special responsibility for the Pacific Coast. This is one of the most far-reaching efforts in Social Service the Protestant Church has attempted and as such should claim special attention at the Triennial Meeting of the Woman's Missionary Society of the General Synod.

MUSEUM EXHIBITS AND MISSION STUDY

WE know of no experience which gives perspective to life like a visit to a museum. That men and women in the dim past should have accomplished so worthily that centuries later their work remains to interpret their mode of life gives incentive to our aspirations.

With the aid of the carved stone stelae and altars, the modeled clay utensils and the frescoes on temple walls, we look back along the avenues of the ages and, in some measure, understand prehistoric life.

At this time we are particularly interested in museum exhibits which bear on prehistoric and present day life in Latin America. We wish to call to the attention of the women who come to the meeting of the Triennial Convention in May, the exhibits from Latin America at the museum of the University of Pennsylvania. Dr. Webster E. Browning in "New Days in Latin America" speaks of

the civilizations of the Aztec and Mayas. (see chapter II).

Interesting examples of stelae, inscribed in ancient Mayas hieroglyphics, of altars and frescoes, are on exhibition. There is also a collection of gold objects taken from the great caches in Central Colombia and from burial urns on the Coast of Ecuador. The museum has an extensive collection of the marvelous basketry, beadwork and skin garments of the Indians who live at this time in Latin America.

Our Mission Study groups will want to watch for the reports from the expedition sent out by Howard University, January 9th, to explore and excavate in the ancient Mayas country.

An hour amid the museum exhibits of Latin America will in large measure illuminate the pages of our study on that country.

A CONTINUING LINCOLN MEMORIAL

WE date the progress of the Negro in the United States from the Proclamation of Abraham Lincoln. The Lincoln Memorial at Washington marks in marble this new era: it stands as a completed piece of workmanship. There is, however, a greater Lincoln Memorial

—one that builds hope into the heart of the Negro and keeps growing with the years. Influences, which issue from the lives of Christian men and women within the race, have brought about a distinctive development in the race. As Negroes use their opportunity to develop, the memorial

to their Liberator will grow. We wish to use the work of a Negro preacher in Philadelphia as an example of what can come from recognizing and using race consciousness as a step in the upward growth.

We knew the "Colored Belt" of Philadelphia thirty years ago. It is hard to believe the span of a single generation can promote improvement such as we find when we compare conditions today with thirty years ago. This has come through the Public Schools, the Welfare Agencies, but most of all through the Churches. When we think of what the church has done we think of Rev. Charles A. Tindley, D. D., pastor of the largest Negro congregation in the world. Twenty-four years ago he became the pastor of the congregation; during that period the membership has increased from three hundred to nearly nine thousand.

On a recent Sunday morning we heard Dr. Tindley preach in the New East Calvary Methodist Church on South Broad Street, to an assembled congregation of more than a thousand. Each portion of the service showed the distinctive culture of a highly emotional race—it was a beautiful service because it was natural and not copied after other methods of worship.

Although pastor of the church for twenty-four years, Dr. Tindley's influence in South Philadelphia reaches back to 1880, because when he reached Philadelphia in that year, he had been converted and immediately began to exert an influence for good. His Philadelphia history begins as a hod carrier. Later he rented a grocery store and became janitor of the church where now he is pastor. During those years he studied with private teachers—up to seventeen years of age he had never had a book. So up and up. His story is a romance of the hardest climb.

The industrial work of the parish is extensive and of a high order. His daughter and her husband manage the Uplift and Industrial school at Mont Clare, near Phoenixville, where Negro boys from the Juvenile Court are given instruction in one of the trades. Another school—"Duncan's School" gives courses in domestic science, business, etc., for young people from the South. There is an upholstery establishment, plans for a Good-Will Industry and many other lines of service.

These are the channels that have cleansed the Negro section of Philadelphia. The attainments of this race, as they continue to develop, will be a "Continuing Memorial" to the liberator, Abraham Lincoln.

NOTES

Mrs. O. H. E. Rauch, Thank Offering Secretary of Eastern Synod, has recovered from her long illness and resumed her position as College Hostess at Ursinus College at the beginning of the year.

* * *

Recent letters from women in Ohio Synod speak of the satisfactory progress in the building of the Home for Missionaries at Tiffin.

* * *

The Program Committee for the Triennial Convention of the Woman's Missionary Society of the General Synod

consists of the classical officers of the W. M. S. Philadelphia Classis with Mrs. B. B. Krammes and Miss Carrie M. Kerschner. The committee has had two meetings and report progress.

* * *

Plans are being laid for the first Hungarian Summer Conference to be held at Heidelberg University, Tiffin, Ohio, in June. One day will be devoted to a study of women's work as it is being done in our denomination. Mrs. Takara, of New York City, will be the leader for that day. Mrs. B. B. Krammes has been invited to participate in the program.

A SYMPOSIUM

WHAT WOMEN CAN DO TO DISSEMINATE CHRISTIAN LITERATURE

FOR USE WITH THE APRIL PROGRAM

(Will appear in the March issue)

FROM THE RISING OF THE SUN

By Julia H. Bartholomew

WHILE America still lies in slumber the Orient awakes to a new day. Fittingly Japan is called "The Sunrise Kingdom," for the Japanese see the dawn earlier each morning than people of any other land. "Every morn is the world made new" as the sunshine sheds radiance on the eastern sea.

China is known as "The Flowery Kingdom" on account of the size and brilliance of the camelias, chrysanthemums and peonies, which are abundant, and which are characteristically used in decoration and art. Surely sunlight and flowers stand high in the long list of Nature's beneficent qualities.

When these lands had never yet heard the name of Jehovah the Hebrew prophet, Malachi wrote with truly Oriental feeling these beautiful words—"Unto you that fear my name shall the sun of righteousness arise with healing in his wings." This is a promise that the Christian missionary goes out to the Orient to fulfill.

It is interesting to look up the definitions of the word *orient*; both the noun and the verb. Of the verb one gets these—"to find the position of in relation to the east;" "to set right in relation to some fixed rule." These words make one ponder upon the influences of the East, and the knowledge of ancient times. When speaking of the Orient one includes all the countries of Asia and the Far East. Persia is called "The land of the Lion and the Sun," the king of the forest and the king of the day are the emblems of this land of ancient splendor. Many millions there have adored the rising sun. In India the devout flock to the Ganges in the earliest hour of day, where they face the sun as they perform their ablutions

and repeat their prayers. One might go on citing many interesting things about the adoration of the sun in various places, but for the present the thought must be centered upon the Far East, and the religions of the countries where the day is first greeted.

China has had philosophies, evolved in the brains of great thinkers, Confucius, Lao-tse and Mercius. Of these Confucius, who was born B. C. 551, has held supreme influence among people of intelligence and learning. Students find his ethics superior, and concede that his teachings molded high thought and lofty principles. But one feels the pity of it all when comparison is made with the teachings of Jesus Christ, and the infinite sympathy of a truly Christian spirit. Formality and cold calculation dominated the entire life of this man of large brain and small heart. Dr. Soper says: "It must have been somewhat difficult for Confucius' wife to get along with a companion in whom every impulse to spontaneity was suppressed as a temptation of the devil. The one or two conversations which are reported between the sage and his son while still in tender years show not the slightest comprehension of boy nature. No intimacy could grow up between father and son on the basis of such scrupulous formality."

For the masses in China a horde of spirits surround them in nature. The most characteristic form which religion has taken in China is crudely animistic. Spirits are lurking everywhere; in buildings the corners must be so constructed that it is difficult for the spirits to get around. Illness and accident; all events in life, whether good or evil, are attributed to the agencies of spirits. There

are good spirits and evil spirits and the way to thwart the evil ones is to cultivate the good. The sun is deemed a good spirit of the highest order. "Everything connected with the sun is efficacious. By a subtle magic the peach blossom, because it appears as the harbinger of the spring, when the sun again assumes control of nature, is an omen of good." One wishes that all their legends contained as much of truth and beauty as this one. Alas, many show a dark contrast. Ancestor worship plays an important role in their animistic religion. At all costs the spirits of the ancestor must be revered. Mencius taught that of all faults that of having no sons was the greatest; for it is through the sons that ancestor worship must be carried on. The result of this teaching is that woman is of little account, except as the mother of sons. She must ever obey a man; a father, a husband, or a son.

Writings about ancient times in Japan give accounts of the faith called Shinto, or "The Way of the Gods," quite beautiful, but soulless and entirely pagan. A most important one among the sacred beings was the sun-goddess, from whom it is believed have descended all the rulers of Japan. "Children are taught in school, as a fact of history, that their reigning Emperor is directly descended from Amaterasu — the sun-goddess. Little wonder that patriotism is for them a part of their religion, and allegiance to the imperial house the highest obligation they know."

Buddhism, born in India, was not destined to thrive there; due to the Moslem invasion, and also the revival of the old Hindu teachings, Buddhism arose in the sixth century before Christ. Its founder was Gautama, a prince of Aryan blood, the son of a ruler of one of the small kingdoms, of which the India of

those days was comprised. Gautama earnestly sought for a higher and holier life, and to that end separated himself from his young wife and small child, retiring into the deep forest. Prayer and meditation resulted in the stimulation of his own character, and the founding of a great creed. Perhaps the greatest weakness of his system lies in his conclusion about social relationship. Certainly women have suffered in consequence throughout all lands where Buddhism has touched. Gautama decided that "no advance could possibly be made in character, no progress could be made toward peace and satisfaction so long as man lived in company with women." "To make women a stumbling-block to man in the journey toward his heart's desire is to lower her condition and at the same time to keep man down to a level at which the finest flowers of individual and social life can never grow. Gautama did not see this, and his system has suffered to our own day from this defect."

The followers of the Buddha became missionaries, and implanted their religion in Burmah and Ceylon; then on into Thibet, China, Chosen and Japan. They carried a culture that greatly benefited all these lands. At the same time that Buddhism came from Korea, as it was then called, to Japan the teaching of Confucius came also; and Japan in her characteristic fashion assimilated from both sources. However, from neither was there much, if any, gain in the lot of women. It remains for Christianity to bring real sunshine into their lives. There is another prophecy in Malachi—"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles. . . . My name shall be great among the heathen, saith the Lord of hosts."

MONTHLY QUIZ

- 1—What contrast is used in the article "Better Giving?"
- 2—What is a favorite combination in Japanese art?
- 3—Give the Czech population of Cedar Rapids, Iowa. How many belong to the Czech Reformed Church?

- 4—"The Flowery Kingdom" refers to what country? Why?
- 5—Give the quotation from Paul's first letter to Timothy in G. M. G. suggestions. Why is it used?
- 6—What is meant by the caption "A Continuing Lincoln Memorial? What illustration is used in the article?"

THE CHILD OF TWO NATIONS

Mrs. Rosalee Mills Appleby, Bello Horizonte, Brazil

I AM THE PRODUCT OF TWO COUNTRIES—THE MISSIONARY CHILD

- Because I am a child, I enter homes where my parents could not go, and open the way for them.
- Because I am a native of their land, speak their tongue naturally, I find an easier path to their hearts.
- Because my home is a home where there is the patter of little feet, it is loved the more by the foreigner.
- Because another land is my land, its people my people, I am not a stranger among the natives.
- Because of my youth, my lips can tell the Old, Old Story, and sing His praises without offense.
- Because of my education in two tongues, I will mean more to the mission field than my parents, later.
- Because I come back to you through the school years, I seal friendships between nations.
- Because I come to you orphaned at an early age, homeless, you must be to me a father.
- Because I am a loan to you—child of your missionary—you must guard well the years spent there.
- Because my life is an investment of God's time, God's money, and God's workman,—

Build well the America to which I come,
Bind close the tie between my countries,
Guard well the school to which you send me,
Be true to the parents who give me up.



LAURA KELLER, CHANGSHA,
CHINA



BIRTHDAY PARTY FOR JANE TAYLOR AT LAKESIDE, CHINA

CELEBRATION OF NEW YEAR IN JAPAN

By Alma Rinker Stoudt

THE ceremonial house-cleaning has been performed in every home, for during the first week of the new year the dusting of rooms is suspended for fear that some of the season's good luck might be swept away with the dust. Every one is prepared to stay up all night and usher the New Year in with the ringing of bells, the clapping of hands; with song, delicacies and "sake" (wine).

It is a never-to-be-forgotten sight to behold the streets on New Year morn, especially if the sun shines brightly over all. From every gateway flutters the flag of the Rising Sun. The decorations of the Season turn the streets into waving bamboo saplings, pine branches and straw fringes.

There is the Kado-Matsu (pine of the doorway), a decoration which consists of bamboos and branches of pine trees planted on each side of the door or gateway. Sometimes the bamboo takes the form of three large stems sliced obliquely to a point with pine branches bunched together at their base, at other times it is a bamboo sapling waving over its shorter companions, the pines. The pine being a sturdy evergreen unaffected alike by the heat of summer and the severest storms of winter is an emblem of endurance, and the bamboo with its straight regular joints is a symbol of virtue.

The custom of planting pine branches dates from about 900 years ago, but the bamboo decorations were added much later. The plum blossom is seldom added outside the house, but the favorite combination in the home and in art is the pine, the bamboo and the plum blossom, the latter symbolizing womanly sweetness and grace, so that the trio represents the ideal of manly strength and feminine charm. Across every gateway is stretched the usual straw rope and fringe. This rope is used in dwelling houses on festive occasions as a boundary over which nothing unclean or unlucky is to find entrance, the advent of evil spirits being thereby, it is supposed, prevented. Over the doorway it is sometimes twisted into an artistic knot with tassel-like ends and

this forms the background to a curious emblematical device. A red lobster set in the midst of fern fronds and a bitter orange is the prominent feature. A piece of charcoal is sometimes added to the collection. Charcoal is a good omen because its color never changes and it is therefore used to symbolize the prosperous changelessness of the family.

At New Year's time young people have a gay time. All are dressed in the smartest clothes their wardrobes can produce and little girls and big ones, too, are out in bebies playing battleboard and shuttlecock. The Japanese girls' battledore is a thing of beauty. It is made of soft white "kiri" wood and the reverse side is covered with beautiful applique figures of historical characters.

Lads as well as lassies have their special New Year's game, which is kite flying. Overhead, in every quarter of the city like big birds or strange aerial messengers, kites fly in the wind. As one spins along in a jinrikisha not infrequently has one to wait while a group of young street urchins pull their different kite strings to one side and allow the runner to pass. The Japanese kite is made of paper pasted on a rectangular frame of thin bamboo. Highly colored paintings and caricatures of heroes and fierce-looking goblins adorn the surface.

Of the many sights connected with the New Year in Japan, the strolling "Eta" girl, the "Manzai" and the "Shishimai" are to be counted among the most picturesque. From gate to gate, from street to street the "Eta" maiden wanders with her "samisen," her face all but hidden in a huge mushroom peak-shaped straw hat, tinkling songs to charm away the birds of ill omen who are supposed to hover in the air on the first day of the year. In return for her kindly service grateful households hand to her a few sen twisted up in a piece of white paper. The "Manzai" are men who parade the streets dressed in styles of a day long past and who for a small sum chant good wishes for the future to the throbbing of the drum. A band of two or three children

sometimes compose the "Shishimai." They wear large lion (shishi) masks and shocks of red hair, which represent the animal's name. These masks are jerked about to the music of drums and fifes and simulate the movements of a ferocious lion. A lion is the symbol of strength, and the demons are believed to fly in fear and trembling from before the "Shishimai."

The first act of the New Year used to be performed in worship of the first sunrise of the year. Many people still keep to that old-time custom and wander off at dawn on their sacred pilgrimage.

The New Year breakfast is a great feast throughout Japan. Members of a family all gather together for that occasion. Except for the sake (wine) all the dishes are served cold. The following gives you an idea what their menu

would be—there is "mochi" soup, cold lotus roots, carrots, burdock, black beans, cold omelet, egg-plant, konnyaku (a sort of edible root), radish, fish, tea, rice and gomame (dry young sardines eaten especially on New Year's Day)—all for breakfast!

On January the second tradesmen all over the country go from house to house paying calls on their customers and presenting them with a New Year gift.

The first three days in January are the most important in the Japanese New Year schedule of celebrations. It is on these days that the formal New Year calls are exchanged. But then all of the first seven days in January are considered holidays. It is not until the seventh day that the pine and bamboo decorations are taken down and that the home resumes its ordinary routine life.

CZECH NEIGHBORS

THE annual bazaar of the Czech Reformed Church of Cedar Rapids, Iowa, was held in the church basement on November 19. This bazaar was sponsored by the Ladies' Aid Society of the Church and was a great success. Although the total receipts of the bazaar were four hundred and twenty dollars, this was fifty dollars less than the amount reported from last year's bazaar. You can readily see the Czech Reformed women of Cedar Rapids are indeed a busy group.

When we stop to think that this Czech Reformed Church in Cedar Rapids was only organized fifteen years ago and at the present time they have a church membership of only fifty-six, we know their women must be active in putting on a bazaar like the one I have just mentioned. Besides selling seventy house dresses, a great number of aprons and wonderful fancy work, they also sold one hundred and ten dozen fine fresh "Kolaches." You no doubt will wonder what these might be. "Kolaches" are made from very fine bread dough, on the order of a light biscuit, only the center is filled with conserve or preserves, and often nuts are added. These dainties are added before

the baking and after they are taken from the oven, powdered sugar is usually added as a finishing touch. No one can make "Kolaches" quite so good as a Bohemian mother or grandmother.

Rev. and Mrs. Frank Helmich have served the people of this church for three and one half years and are doing a splendid work, although they would enjoy a larger church family and wish for better results for their hard labor.

In Cedar Rapids there are fifteen thousand Czech people, and the discouraging feature of this situation is that ten or twelve thousand are not affiliated with any church, either Catholic or Protestant. They are fine neighbors, honest, thrifty and cleanly, but are so satisfied with life outside the church.

Most of the Bohemians are church people in their homeland and many are of the Reformed faith, but on coming to America they seem not to unite with any church, and the task of trying to win them is very difficult indeed.

MRS. A. J. MICHAEL.

Cedar Rapids, Iowa.

BETTER GIVING

DAYS come and go, and we are oblivious many times of the value of time. It is well that we take a retrospective glimpse at what we have accomplished. How easy it is to say "too busy," "too much to do," "no time." These are familiar sayings to us and we use them so much ourselves. They are so convenient when we wish to excuse ourselves from a service that seems a bit distasteful.

What do we give that is worth while? What do we possess that is really our own? Our time is borrowed, for it all belongs to God. Our means, yes, all that we have, are not our own. It belongs to God. Yet when He would claim what is really His own, we find excuses. We hold within our grasp the wealth which He has given to us as if it were really our own. The portion that we measure out to Him for His work is so meager as compared with what He gives to us.

The Thank Offering year has again slipped by. The record for the year and for the triennium has been completed. As we ponder over our offerings, that we have given, are we satisfied that we have done our best?

We give below the observations made by a speaker at two different churches on the occasion of their Thank Offering services.

In a little village church, with ordinary equipment, a wide-awake pastor, and a devoted and grateful people, the Thank Offering service is on. Preparations have been going on in this church for a long while, yes, even for a year, to make this service interesting and eventful. Busy hands have been at work, making the church beautiful; invitations have been sent out to members and friends; all is in readiness for a glorious Thank Offering service. The gifts are being brought to the altar, a great stack of boxes lie upon the table, there seems to be a holy sanctity in the very atmosphere, and every one seems happy and hopeful. The entire congregation is in a worshipful mood and joins heartily in every part of the service. Now the service is over, and many eager hearts are wondering what the offering is. They

are lingering in the aisles. "Will we go over the top?" This means a larger gift than last year. The speaker stands with glowing countenance, expectancy written all over his face. The service has been an inspiration to him; he watches the contents of each box, as it rolls out upon the table, nickels, dimes, pennies, quarters and half dollars, with many larger gifts. The boxes have been USED properly—a gift every day, a prayer every day, God's abundant mercies have been recognized, not once a year, but each day, as the offering proved. Over \$20.00 for this small congregation.

The second service was held in a well-to-do church, the same speaker present. Everybody too busy to decorate the church; no time to give to a preparation for the service. The boxes are gathered in a business-like mechanical way. There are no embellishments to the service. There is no warm, deep interest manifested. The Thank Offering secretary has charge of the offerings. The speaker makes observations. Very few boxes contain pennies, nickels, dimes, or dollars. There are, of course, a few exceptions, but the majority of the boxes hold a quarter, a half dollar, or occasionally a dollar. To save the embarrassment of not giving anything, many have hastily crammed into the little box a meager offering at the LAST MOMENT. The Thank Offering, all told, is \$60.00.

Note the marked contrast in the two ways of using the Thank Offering box. The members of the first church have caught the idea of Thank Offering, a gift a day, accompanied by a prayer each day for missions, and special gifts for unusual blessings. The other society gave in an indifferent, haphazard way; they have missed the real significance of the Thank Offering, and so have missed the daily blessing which comes from giving a daily Thank Offering.

Let us fall in line with the true idea of the Thank Offering, the BETTER WAY of GIVING. Now is the time to begin. Do not wait till the year is half gone. Begin now to remember your box each day, so that we may bring in an offering that will win Divine approval.

MRS. ALLEN K. ZARTMAN.

Literature Chat

CARRIE M. KERSCHNER

YESTERDAY afternoon "listeners in" heard an interesting talk on "No Room in the Inn." In twelve minutes were given enough suggestions to furnish food for thought for twelve months' work in Missionary Societies. "No Room in the Inn of our souls for Jesus—for Kingdom things—because our *minds* are filled with thoughts of too many other things; no room for Him because we are too *preoccupied*—our interests are centered in things less worth-while in which we do not let Him have a share; no room for Him in the Inn of our souls because we are not expecting to find Him in such a lowly place as a stable; we are too self-sufficient and do not look to Him for the help we so sorely need."

May we as officers of local Woman's Missionary Societies, Program Committees, leaders of Girls' Missionary Guild and Mission Bands in the untried days of 1926 which lie before us find sufficient time to think of our opportunity to interest women, give time to preparation for monthly meetings, take advantage of prayer and every medium offered to increase our knowledge and apply it.

"Listeners in" also heard the Annual Foreign Mission Study will begin on Wednesday night. The study is to be Latin America. Miss ——— will be at the door to enroll any who desire to attend. Did you ask your pastor to announce your class or are you confining the study to your immediate missionary circle? Either plan is good, but the former is better. No matter under what circumstances, *have a mission study class during February or March*. A good method is to have it throughout Lent, which begins on February 17th. "New Days in Latin America," for adults, 60c paper, \$1.00 cloth; "Looking Ahead with Latin America," for seniors, 50c and 75c. For worship period, "Prayer and Missions," 50c. "Suggestions for Leaders," for these books are 15c each. Wall maps on Latin America indispensable for your study sell for 60c. Small outline

maps are 25c per dozen. You will want these as well as the picture map of Latin America (50c) for your Junior Guild and adult work. "Brave Adventures," for juniors, 50c; "New Studies in Latin America," 25c; *Fine for Intermediates in Guilds*.

The popularity of "Prayers for Little Children" is an indication that everyone is eager for little gift books. The "Nursery Series" has just arrived from England. The cover of Number 1 wears a picture of "Ah Fu, a Chinese River Boy;" number 2 is all about "Kembo, a Little Girl of Africa;" and number 3 is entitled "The Three Camels, a Story of India." Dainty little volumes for the 3-5-year-olds, with a picture at every opening. A first step towards friendship with children of other races. Price 60c each.

"Lest We Forget," the devotional program for guilds, has been reprinted and sells at 2c each. "Follow the Gleam," 10c each; special price quoted in quantities of 10 or more.

"Pen Pictures" are ready for distribution. Not only should each Society have a set of these biographical sketches of 15 of the missionaries chosen at this time for "Series 1," but many individuals will desire a set also. Price 25c.

If any local Secretary of Temperance has failed to procure the three new leaflets for her department she should not wait another day. Procrastination is the thief not only of time, but of many things, which the data on these leaflets will clarify. Price 5c.

Prayer Calendars! A very few still left. Price \$2.00 per dozen; 25c each when less than a dozen are ordered. Selling price 25c.

"Never Again" is a new reading book—a first step in World Peace for our young people. Price \$1.50. Splendid stories to tell in the Church School.

Have you laid your plans for March—the Stewardship Month? Do not forget the use of the new book "Stewardship for All of Life," 75c. By mail, 83c.

May someone find room in the "Inn of Her Soul" for the use of this material!

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race St., Philadelphia,

Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

STEWARDSHIP MEDITATIONS

(The Sixth in the Series)

Wilhelmina B. Lentz

Topic—The Rewards of Obedience.

Scripture Thought—"The Lord loveth a cheerful giver." What greater joy and blessing can come into any life than that of love. More marvelous still to be loved by the Lord!

Mal. 3:10

Mal. 3:16-18

Mark 10:29-30

John 3:16-18

Prayer Thought—Give us Lord the grace and power to live more like Thee—a life of unselfish giving to others, so that some day we may hear Thy "Well done good and faithful servant."

Question—What problems of the Kingdom would be solved if all Christians would become stewards?

Answer—"Stewardship, in its full New Testament meaning, involves responsibility to man and provides a solution for the social, industrial and economic problems which confront the modern world."

"Stir me, oh! stir me, Lord, I care not how,

But stir my heart in passion for the world!

Stir me to give, to go, but most to pray:

Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,

O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord. Thy heart was stirred

By love's intensest fire, till Thou didst give

Thine only Son, thy best beloved One,

Even to the dreadful cross, that I might live.

Stir me to give myself so back to Thee,
That Thou canst give Thyself again through me."

Prayer Calendar.

JOTTINGS FROM JUNIATA CLASSICAL

Juniata Classical W. M. S. is adding to its list of societies: This month we heartily welcome four organizations: Altoona, Salem, 15 members, Mrs. J. E. McGregor, President; Altoona, Trinity, Mrs. C. F. Miller, President, 42 members; Pavia, re-organized November 29th with 30 members and a large list of honorary members. Mrs. Howard Corle, President; Imler, organized January 3rd, Mrs. J. R. Kauffman, President, membership 35 women and 16 men.

* * *

In connection with the progress of organization in Juniata Classis, the societies are beginning the departmental work. In the Department of Life Membership the name of Mrs. Susanna VanAlman is the first to be reported.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

LOOKING AHEAD WITH LATIN AMERICA

CHAPTER II

THE facts given on page 44 of "Looking Ahead with Latin America" ought to encourage us in our Guild activities. If young people had such an important part in the building of the New World, surely God also has a part for us in bringing in His kingdom. Shall we not realize the importance of youth, and work now while we are young—while we are Guild girls? In his first letter to Timothy, Paul wrote to him, "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." This is a good exhortation for us, too.

The *Saturday Evening Post* last year had a series of eleven articles on Latin America which were written by Isaac F.

Marcosson. These give some splendid material to supplement the study of "Looking Ahead with Latin America." The first article "Beyond Panama" (July 11) and the last, "The Two Americans," (Nov. 7), are especially helpful to use in connection with Chapter II.

G. M. G. ACTIVITIES

The Secretary received some lovely Christmas gifts in the form of organization blanks from new Guilds. Potomac Synod has a new G. M. G. of twelve members at High Point, N. C.; Eastern Synod has two new Guilds—one at McClure, Pa., of eleven members, and the other at Selinsgrove, Pa., of seven members; Northwest Synod has a new Guild of seventeen members at Waukesha, Wis. Potomac Synod still leads in the number of Guilds organized during this fiscal year, with Eastern and Midwest Synods tying for second place.

On Thursday evening, November 19th, the G. M. G. girls of Salem Reformed Church, Fort Wayne, Ind., delightfully entertained the G. M. G. girls of Grace and St. John Reformed Churches. Several musical numbers were given by the Misses Neireiter, Eisenhut and Happel. Those present were divided into two groups—the Crows and Donkeys—for the games and contests. The "Crows" were the winners for the evening. A delicious luncheon was served in the artistically decorated dining-room.

During October the Guild girls of Cleveland had a "Get Together Party" in Hough Avenue Church. Rev. Mr. Prucha gave the address and the play "Tired of Missions" was also presented. The party was so successful that the girls wanted another during December, and this became a Christmas party on the 22nd, with an exchange of gifts, a Christmas talk by Mrs. Belser, a presentation of literature by Mrs. Gekeler and a play "The A. B. Y. T. Club."

First Church, Canton, Ohio, was the scene of a "Guild Get Together" on December 30th. Besides special music by some of the Guilds, there was also an original dialogue by the Misses Gilcrest, an address "First Things," by Mrs. Annetta Winter, a social hour and a

lovely supper followed by a stereopticon lecture, "Winning the Winnebagoes."

The G. M. G. of St. John's Reformed Church, Bangor, Pa., accepted responsibility, in the absence of the pastor, Dr. Edwin W. Lentz, to take the Candle Service on Christmas morning. Some weeks previous to Christmas the pastor was taken to a Philadelphia hospital, and in the division of work the Guild took the Candle Service.

Under the direction of the Counselor, Miss Ruth Seem, an appropriate service was rendered—a service beautiful in its dignity and simplicity.

We are glad to enlarge our Mission Band circle by the addition of members from the new Mission Band at Punxsutawney, Pa., and from the reorganized Mission Band at Second Ebenezer Church, Sheboygan, Wis.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

CARDINAL OBJECTIVES IN MISSION BAND WORK

The first aim in Mission Band work which comes to my mind is that it trains for leadership. The lack of leadership has been expressed in this column before. It has been called, "the greatest problem of Mission Band work." Let us bear in mind that leadership is not a sudden transformation, but a gradual growth from childhood. So if we encourage the children to lead their meetings, will it not help to solve the problem?

Mission Band work also aims to teach children to know other races; their likenesses, rather than their differences. It is well to do so when a child is young, before his heart has been exposed to race prejudice. Knowing them means, appreciating and loving them. A child's heart is sympathetic and it will naturally want to do something for those children who are not as fortunate as he is.

Stewardship can be taught in connection with this very efficiently. Tell the child for what he is giving his coins, instead of merely asking him to bring

them. Have a stimulus, and there will naturally be a response—and expression of love from the child's heart.

The Mission Band also seeks to promote the social unit in the child group of the local church. Association is one of youth's greatest desires. The reason so many of our young boys and girls are lost

to the church later in life, is because they have never associated with the group of their own age, in their local church.

These seem to be the chief motives Mission Band workers should have in view while working with the children.

MRS. E. G. HOMRIGHAUSEN,
Midwest Synodical Sec'y of M. B.

HOW THEY SPENT CHRISTMAS AT YOCHOW CITY

Yochow City, Hunan, China
December 31st, 1925.

Dear Co-workers in the United States:

Nearly every month in the year and especially the past two or three months, packages for hospital use have been coming from you, and what a happy time we have had planning how best to use each thing.

You have supplied us so generously with washcloths, towels, soap, tablets, pencils, handkerchiefs, safety pins, dolls, etc., that when Christmas time came we had enough extra to make parcels which delighted the hearts of our hospital helpers and their families.

On Christmas morning we all assembled in the nurses' dining room and after Christmas greetings and songs the parcels were distributed by Miss Traub and Santa Claus.

The cards were the usual source of delight to the children. We had a printing block made of Chinese characters in John 3:16 and about 6000 cards were printed by the nurses. Nearly half the cards were to our evangelists in the out stations to be distributed.

We have the services for street children either the Sunday before or after Christmas. It has grown to such an extent that we do not dare to announce the time.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.

Mrs. P. Lau.

St. John's, Bucyrus, Ohio.

Mrs. E. Fledderjohann.

First, Greensboro, N. C.

Mrs. J. T. Plott.

First, Nashville, Tenn.

Mrs. Thomas McIntyre.

Immanuel, Indianapolis, Ind.

Mrs. H. D. Kiewitt.

St. John's 4th, Baltimore, Md.

Mrs. George Hucke.

St. James, Allentown, Pa.

Mrs. Warren Koch.

First, Easton, Pa.

Mrs. M. R. Sterner,

Phillipsburg, N. J.

First, Burlington, N. C.

Mrs. Z. A. Fowler.

Grace, Detroit, Mich.

Mrs. H. I. Rothenberg.

St. John's, Whetstone, Ohio

Mrs. C. R. Gibson

R. 4 Bucyrus, Ohio

Zion, Sheboygan, Wis. (J. W. M. S.)

Miss Mildred Schaeve.

Salem, Toledo Ohio.

Mrs. J. F. Vornholt.

Saron's, Linton, Ind.

Miss Bertha Berns.

St. Paul's, Wolf's, Pa.,

Mrs. E. H. Neiman, York, Pa.

Third, Youngstown, Ohio.

Mrs. L. V. Keslar.

St. Luke's, Brooklyn, N. Y.

Miss Kathryn M. Planck.

St. Paul's, East Allentown, Pa.

Miss Sallie Kresge.

Zion's Church, Culver, Ind.

Mrs. Clemmens Miller.

First, Gary, Ind.

Mrs. Chas. Stephan

Christmas the church was filled with eager little faces wondering whether they after Christmas, but the Sunday before This year we had the services the Sunday had struck the right day. We then took advantage of using our leftover cards with last year's Christmas verse on so that they each had a special card and could recite the verse from memory, too.

In spite of a rainy Saturday and real blizzard weather on Monday, not a drop of rain fell on Sunday and the weather was real mild. The Lakeside boys were in with their band which we all enjoyed so much. The program also consisted of Christmas songs, reciting Christmas verses, a story of the Christmas tree, a song by Miss Snyder, presenting gifts to those regular in attendance, teaching the meaning of and having them memorize their verse (John 3:16).

After the program they marched out of the church the happy possessor of a card and an orange and with memories of another celebration of Christ's birthday.

Although we had more than fifty students helping keep order and teach the verse, the place was not exactly quiet and orderly. They would peal forth in endeavoring to sing the Christmas songs so whole-heartedly, and our Chinese evangelist who was assisting the leader reminded one of Billy Sunday as he had them repeat over and over again the verse they had memorized, each time with fresh enthusiasm, until the church rang with the sound of hundreds of little voices: "God so loved the world that He gave His only begotten Son."

Afterwards we took the leftover things to the poor house and prison as in former years. It is very sad to see the same faces year after year and to think of their dreary existence. One of our nurses, accompanied by a blind evangelist, goes to the prison once a week, so the doors are readily opened to us and we are allowed to go right into their cells. There we endeavor to tell the glad story and leave with them a ray of light.

The small Sunday School cards and other cards which you sent are given to children who come to dispensary, also

each child in the hospital receives a card each day. The picture books went to the kindergarten children and to children in the hospital.

Balls and celluloid dolls and cards on colored cardboard also were given as special gifts.

The Christmas tree decorations were pretty and we were so glad for them. In sending dolls it is best to collect enough for a good-sized, light-weight wooden box, and pack them carefully or they will be crushed when they arrive.

We want to thank you for all these things, and pray that the joy you have given others will return to you with richest blessings.

Your friend in China.

MARY E. MYERS.



MRS. JOHN C. STUCKI AND MISS ALMA
ISKE

Provisional List of Stereopticon Lectures

To Be Secured From

THE DEPARTMENT OF MISSIONARY EDUCATION

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The fee for these lectures is two dollars and return transportation.

A lecture fully describing every picture accompanies each set of slides.

Lectures marked with a special star are in preparation.

Foreign Missions

"The Reformed Church Abroad." A general lecture on the entire foreign missionary enterprise of the Reformed Church.

JAPAN

"The Sunrise Kingdom." A general lecture on the country of Japan with special reference to religious conditions.

"Our Japan Mission." A presentation of all of the missionary work of the Reformed Church in Japan.

"The Gospel in Japanese." A general presentation of our evangelistic work amongst the Japanese.

*"At School in Japan." A lecture on our entire educational work.

"Tohoku Gakuin." A lecture on our educational work for boys and men, concluding with some splendid examples of graduates of North Japan College.

"Miyagi Jo Gakko." A lecture on our educational work for girls.

"Winning the Japanese Women." A story of our evangelistic work amongst the Japanese women.

"The Kindergarten Gate." A presentation of the kindergarten work of the Japan Mission, showing its effect upon the life of the Japanese congregations.

*"Boys and Girls of Japan." An interesting group of pictures for the boys and girls of America.

*"Men of Nippon." A lecture especially prepared for presentation to groups of men of the Church, setting forth from a man's point of view the success of our Japan Mission.

CHINA

"China Old and New." A general introduction to the modern study of China with reference to Christianity.

"Our China Mission." A presentation of all the missionary work of the Reformed Church in China.

"The Gospel in Yochow." A presentation of the entire work of our Yochow Station.

"The Gospel in Shenchow." A presentation of the entire work of our Shenchow Station.

*"The Gospel in Chinese." A presentation of the entire evangelistic work of the China Mission.

"The Village Evangel." A description of the work of the Church in the Chinese villages.

*"The Land of the Scholar." A lecture on Christian education in China with special reference to our own work.

"Beautiful Lakeside." A lecture on the work of Huping Christian College, Yochow.

"Chinese Orchids." A presentation of the educational work for women in China.

"The Healing Hand." A lecture on the medical missionary work.

*"Men of China." A lecture specially prepared for presentation to groups of men

of the Church, setting forth from a man's point of view the special appeal of the men of China.

"Winning the Chinese Women." A story of our evangelistic work amongst the Chinese women.

*"Boys and Girls of China." An interesting group of pictures for the boys and girls of America.

MOSLEM WORLD

*"Missions in Mesopotamia." A presentation of the work of the new Mission of the Reformed Church in connection with the United Mission in Mesopotamia.

"The Menace of Mohammedanism." A description of present-day activities of the Mohammedans.

GENERAL

"The World Task." A general presentation of the entire foreign missionary enterprise of the Christian Church.

"Of Such is the Kingdom." A lecture on the child life of the world with reference to Christian Missions.

"The Philippines." A short lecture on Christian work in the Philippine Islands. (The fee for this lecture is one dollar.)

"India, Christian and Otherwise." A presentation of the modern Christian movement in India and some non-Christian contrasts.

"Crusade of Compassion." A general lecture on Medical Missions, featuring in conclusion our Red Cross work at Yochow.

Home Missions

"America's Unfinished Task." A general presentation of the entire home missionary situation in the United States.

"The Reformed Church in the United States." A lecture on the home missionary work of the Reformed Church.

"The Rural Church." A presentation of the problems of the modern rural church and its new program of community service.

"Our Hungarian Churches." A complete presentation of our work amongst the Hungarian people.

"Our Japanese Home Missions." A presentation of the missionary work of our Japanese congregations in San Francisco and Los Angeles.

*"The New Northwest." A lecture on the missionary operations of the Department of the Northwest.

"Winning the Winnebagoes." An interesting presentation of the work of the Indian congregation at Black River Falls and the Indian School at Neillsville, Wisconsin.

"The Slav in America." A general lecture on the place of the Slav in American life, with special reference to our Bohemian Missions.

Special

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For the Board of Foreign Missions.

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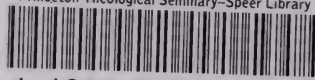
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